HAOTTAPXOT

RRPI

IZIAOZ FOZIPIAOZ.

PLUTARCHI

DE

ISIDE et OSIRIDE

Lo LIBER: Markland

GRAECE & ANGLICE.

Grasca recensiit, emendavit, Commentario auxit,
Versionem Novam Anglicanam adjects

SAMUEL SQUIRE A.M.
Archidiaconus Bathericalic.

ACCESSIBUUT

Kylandri, Baxteri, Bentleii, Marklandi CONJECTURAE a EMENDATIONES.

> CANTABRICIAR TYPIS ACADEMICIR 1744

LECTORI CANDIDO

SALUTEM.

CCE tibi, Leffer, in manus trado lau-I detiliamen illum Photochi de Isde es Ofiride Libellum targinaliment vero dico. quia lacquies in her user memoratur Audor quam in ceteris quilbute manue opulculis, egregis hete omaliene de endanne referilfimis. Sive coins discovers its, Pabulalque Antiquorum unidatelas last compolitionis et dedigion organization and a district and His Horiac vereas federa eraceur, ad Philosophiae Gorman estimet, we bearing foresty a Gentlery referre, ad Relia Ville Wigneruta com-From sur and BRITAN De sid graned quant. Sive Hit MYD Normal Nation oun suffquillimation Migration lane, Moribus, Legibus, Reginerie 1940, fills inveitigandes configues de diperson le reflecte focus Harodolume Dindser vertie in trationin voces et appendas, hand mmer (etts officio facies tup, ni hunë Weller etiam Teadamm diligenti et euriolo oculo perlegeira. Ur verbo dicam, Religionis Aegyntiande falt conduntur Reliquian -03

LECTORI CANDIDO

SALUTEM.

CCE tibi, Lector, in manus trado laudatiffimum illum Plutarchi de Ifide et Ofiride Libellum: laudatiflimum vero dico, quia saepius in hoc uno memoratur Auctor quam in ceteris quibulcunque opufculis, egregiis licet, omnigenaeque eruditionis refertiffimis. Sive enim Mythologus fis, Fabulasque Antiquorum mirandae sane compositionis et prodigiosae explicare velis et diluere, ad Historiae veteris fidem revocare, ad Philosophiae normam exigere, ad mores legesque Gentium referre, ad Religionis denique instituta componere, hic est, quem maeris, Liber aut nufquam. Sive Historicus sis, totusque in Nationum antiquissimarum Migrationibus, Moribus, Legibus, Regibus et Dynastiis investigandis, condendis, et digerendis verseris-legas Herodotum, Diodori verba ad trutinam voces et appendas, haud tamen fatis officio facies tuo. ni hunc Noftri etiam Tractatum diligenti et curioso oculo perlegeris. Ut verbo dicam, Religionis Acgyptiacae hic conduntur Reliquiae,

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M REPOTTOBLAG A

to hae Momenterto pitellana malega out didle da vereir Hilloche (ingunerary Mir hijetta membra Aromatibus quali to Bitumine lelibura, condita, et in figularfervata. oddinos of No mirers igitar, Latter, ex cereis Plan and Opusculis hune me praetipue schegiste Libeum, ut novam ejus Editionem adornarem Te enim appello, qui in hac Palactra jam defudafti, quot quantafque molectias do hoc opere perlegendo fubiliti? Saepe, felo, exches va Interpunctione stomachatus es; saepe etiam incautum fefellit Versio: quoties ex plurimit illis Mendis, quae ad unamquamque ferme occurrebant periodum, tibi mora injecta fuit? Quot denum locos inexplicabiles prorfus, muldique industria pervincendos aegro animo relinquere coachus es? Haud igitur ingratum fora et injucundum spero et consido, si labor res befor in posterum tibi minyam, Librum que utilissimum de novo edendo parabiliorem family et intellectu facilioremet Tibi et Oma antique impression sold antique arrangement o: MOptarem quidem, inquit enditifumi ille Rabelous (Bibl. Graec. Vol. 3.) With plans ex Spracolaris Plutarchi monumentis femiatim In-

ADALEGTOREM

deciment excile in Justine tibes 4 liminum megnindine siene, ut Schille Anibus, et Juvanure sere Moscie explor è mis Philosophus : Parere igitus tanti viti fitte confilio five voto iple olim inflitueram dun in Academia verfarer, dumque Res et Oceafio fineret. Sed hie dies alies mores adfort alian que vitam postulat ; terret etiam Libroria MStorzen inopia et defectus; neque minus hoiset refugitque animus varia incommoda, fuh quibus laborant et obruuntur hacc Studie Quod autem potui in hoc negotio efficere publici juris jam facio, veniam facile impetraturos fi bonarum Litterarum promovendarum filidinin et voluntas vires nonhunquam superent si tantae molis impar aufis aliquando excidaro. . Quod itaque a me in hoc opere edendo praestitum fit, amice Lector, paucis jam seel. pe: Texture quidem Libri ad vulgatam Edit tionem Francofurtensem dedi, nisi ubi menda egregia et manifelta novam Lectionem plane efflagitarent; collatis vero utcunque Code. antiq. impressis prim. Aldin. et utroque Baj libigh, variantibusque Lectionibus, quas ex MSto Personi olim excerptar, ad calcem Editionis fuse repositiv Kylander - Novam ferine In--X9 "

M BPOSTOUAGA

Interplantionen ubique industre compening hiel legendipadminicula vent Libris MS destine prorius, que non mihis etiens atque primis illis Editoribus Sententiae diffinguendad servia poteftis d. Emendationes demum XA landri, Baxteri, Bentleii et Marklandi una cum propriis Conjecturis et Adnotationibus edidi, ut nihil Tibi vel ad intelligendum Auctorem, vel ad corrigendum, si qua opus sit, auxilii deesset - Xylandri quidem Observationes ad finem Ed. Vulg. Francof. inveniuntur. extant Baxteri Correctiones ad calcem Paginae Anglicanae suae Versionis: Bentleii Animadverfiones ex ora Libri ejus ipse decerpsi, quem mecum, qua est humanitate, communicavit Ric. Bentleius nepos, cui supremae Voluntatis exequendae Operumque postumorum curam commist Patruus : Suas vero Notulas Marklandus iple, Vir optimus et neunxoral@, rogatus mihi statim obtulit; unde inter ceteros illustres Scriptores Lyfiam puta, Demostbenem, Philonem, et Maximum Tyrium, Plutarchum etiam fibi in perpetuum devinxit.

Unicum porro restat, quod tibi dicam, Lector, persecisse me et ad exitum perduxisse Adnotationes meas qualescunque, et Conjecturas,

prius

A DAUBOT ORE M.

prius quam vok Bentleit vels Marklandi Amil midderfiones inspexerant, into quamyel Box seri Interpretationem perlegeram vel Xylandri Notulas Hujus rei teftes tibi optimos citarum fi opus effet; monere igitur fufficiate Nale landri, Barteri, Beneleis et Marklandi Storeto propriis Consecturis et Admonstrionibus edidi, Daham e Coll. St Jahren Stateman Lie Lov uch T lichen Ju vel ad corregendum, regge opin ferrauxilli deedet - Nolandri speakers Oblevaternes ad finem Ed. Valg. Frances inventumer extant Barreri Conscience of esteem Paginas Anglicanse for Venta Anadrer-119.2. V. 6. ingopo, lege ingued. Intil 200 29 mail P. 4. 24 col. Not in. ult. accuratifunam, lege accuratifunam.
P. 6. Not 5. minquam, lege miquam.
P. 8. Wult. washabby dele interpuntionem.
P. 11. Not 5. lango netur. lege lango netur:
P. 12. Not 1 col. 24 IRPETEI, lege IRPEIE.
P. 13. Not 8. lango netur. lege lango netur:
P. 14. Not 8. lango netur. lege lango netur:
P. 15. Not 1 col. 24 IRPETEI, lege IRPEIE.
P. 18. Not 8. lango netur. lege lango netur:
P. 22. Not 5. Diafpoistamem, lege fatyrarum.
P. 23. Not 5. Diafpoistamem, lege Diafpolitamem.
P. 35. Not 5. Onne post Takur, ex Josepho oblivation, lege guntur, delends funt.
P. 97. V. 3. lege diafyzonism amoto colo.
P. 177. line penult. Aproprince lege Annualise.
P. 142. In. antepenult. lege wisonile—amoto colo.
P. 154. Not 3. V antepenult. lege Shoppirafius Paractifus.
P. 168. Not 5. ARIEAI legas, lege ARIEAI THN legas.
P. 176. Not 5. experienda, lege experiends. tor, perfecisse me et 1d extram perduxide Adnotationes meas qualchranque, et Conjecturas, pring

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"II E P I

ΙΣΙΔΟΣ & ΟΣΙΡΙΔΟΣ,

ADNOTATIONES & EMENDATIONES In PLUTARCHI ISIDEM et OSIRIDEM.

Titulus hujus libri, uti extat in catalogo Operum Platarchi, quem in amici gratiam composuit Lamprias filius, sic legitur, (N° 116.) HEPI TOT KAT'ISIN AOPOT KAI ZA-PAIIN, vid. Fabric. Biblioth. Grace. vol. 3. pag. 339. Vade autem oritur haec inscribendi diversitas sive a Librariorum incuria, quod saepe sit, et quod postes revers sactum fuisse videbimus in ipsis his verbis, sive ab ipsius Lamprias manu, dictu est disficile. Scio quidem secundum mentem Chaeronensis Philosophi eundem prorsus este Sarapts cum Osiride nostro; non est vero hanc ob causum quare a praesenti lectione, quam omnes Edd. constanter exhibent, temere discedamus. Quum enim antiquior

multo notiorque fuerit Ofiris quam Sarapis ifte; (cujus quippe imaginem, fi Montefaulconio Antiq. explicat. T.z. P. 2. c. 10. credendum eft, apud vetustissimas aegyptiacae gentis Deorum Tabulas nunquam videre est .) Quumque Fabula quam explicare ag-greditur auctor de Ifide et Ofiride tota fit, de illo altero autem ne verbum quidem, nifi Jovep is wapipye, proferat; nullum possit esse dubium quin praefens im feat ad Platarchi mentem quam maxime fit accommodata. Ab Eufebie etiam, quod jam occurrit, (in libris de Prasp. Evang. Ed. Paris. pagg. Q1. et 186.) bis laudatur hic tractatus fub titulo Te Abgu mapi Tue par' Iou, aj rd; Aiyurliar Onl;. De ratione porro ac ordine quem in hoc πας αὐτῶν ἐκένων ὡς ἐθὲν ἀνθρώπω λαξέν μείζον, οὐ χαρέσαος θεῷ σεμνότερον ἀληθείας. τὰ ἄλλα μθρ γδ ἀνθρώποις ὁ Θεὸς ὧν δέον) δίδωσιν, εκ οἰκεία κεκθημθύος ταῦτα η χρώμενος. ἐ γδ Χργύρω η χρυσῷ μακάριον τὰ θεῖον, ἐδὲ βρονθαῖς η κεραμυοῖς ἰχύρον, ἀλλὰ ἐπικριη η φρονήσει. Α τέπο κάλλις α ποθύτων Όμειρος ὧν ἔρηκε, τῶς θεῶν ἀναφθεγξάμθος.

Ή μεν αμφοβέρουση όμον γένος ηδια πάθρη, Αλλά Ζους πρότερος γείδνει, η πλείσια ήδεις

libro compilando observavit Platarchus, non necesse est ipse pluribus dicam; tam apprime enim in eum conveniunt quae in fimili argumento pertractando de feiplo profest Auttor de Dea Syria, at nequeam a me facile impetrare quin totum locum ob lectoris oculos filtam ; irogioile di por - The Order agreed the river dominors, wonnel hoyer intyelle, ran of mis leet, of disposition of di unique probability a) antos Bagbagos, of mis rotos En-Agos operayintles, res lyd waras air leis, dixonas di stana. Jure cuim de Plutarche observare licet, quod inquirenti illi de Ifide et Oficide, quinam effent divi, multa dicebantur quorum alia erant facra, alia plana et manifesta, alia admodum fabulofa, alia barbara, alia cum Graccis confentientia, quae quidem omnia in boc libro refert et recenfet auctor, quancii omnia neutiquam adprobat.

* Naia] Patet ex infequentibus

Clean hanc illustrissmam fuisle foeminam, "Aexergio quippe coi is Askpos Guidon. Neque unicum hunc librum nomini ejus inscripsis Plasarchas, sed alterum quoque quem de Malieram viritatibus composates ex quo Clean nostram et la librorum lectione versatissmam fuisle, et philosophiae dedham colligere est: illus adeo nomen in Historia Malierum philosophiam mento recenses doctissmus Managian.

a de ofactof Ceterae Beld omnes, unica excepta, siaste practiant, abfque negante particula ; quae tamen particula abelle handquaquam politifummo fine fententias difpendio. Statuit enim Abelur, ficut et alii Philosophi qui rem Ethicam trastaverint, standvula effe quandum inter Deoret veritatem, (five ut loqui amat Hierocles (Ed. Lond. politicas pag. 218.) antiprim a alperi di piosofiris is aidparent, aland aj ir Stolt rai piriras.

THE RESERVE OF THE PERSON OF T

σεμνοτέρου απέφηνε τω δ Διος 5 ήγεμονίαν मिन्नियार में उठकिंवड, कार्डियो हिन्स डेन्स. र्शिया i i f aiwis Lung, led à Geog Annxer, Sidancor लेख्य के में रार्थकी मां कल्यारार्रासी करे रार्थμθρα τε ή γινώσκειν τα όνω, κ φερνείν άφαιρε-9 કંપિક, છે બિલ્મ લેમાને સ્ટુલ્માન ક્રોમના જામ ને વેચ અને લેના તેમ.

B. Did Octothes opedie est in & annociass μάλιτα ή δ किंदी Эεών έφεσις, ώσπερ ' ανά-An La ispar The mailmore exerce in The Chimous, a-Yveras TE Walong & VEWNOPIELS EPYON OCH TEPON EX

piyira,) non item inter cetera vitae bona, divitias puta et imperium-Quae tamen oppositio nulla omnino foret absque neg. particula; in Textum igitur eam haud haefitanter accepi, fuffragantibus praefertim MS. P. et Ed. Bafil. a Xylandro curata A.D. 1574.-Cl. autem Marklandus, cujus nomen in orbe litterato notius est quam ut meis praeconiis indigeat, hoc modo diftinguendum putat va etc. defunt enim, inquit vir longe doctifimus, nonnulla.

* Kal +3ro maxiga] Forlan, & 48to, zákkistor arástur ör Opinyos Appen weet Gur, arap 9 17 taperes Sc. Atque boe, omnium quas de Dirs dixes Homeruspulcherrimum, effatus, — Ma-jestate Jonis Imperium anteire innuis etc. Ita cum anterioribus optime conveniunt posteriora. Extant vero hi versus ap. II. N. v. 354, 355.

wproc. Boar.] Forfan, nysporiar, insther and copie whole goar. Markl. Quam quidem Viri Cl. conjecturam verissimam esse arbitror. Recte igitur vertit Kylander, " Maje ! state jovis imperium anteire ostendit, " quod scientia et sapientia esset anti-" quius." Error quippe primum natus eft ex Libraril, five 'Avayver infcitia, qui punctum istud, sive I, quod pro more, nominibus adderetur ad cafum fignificandum, ipfius vocis inflexionis partem effe ducebat, atque adeo ex EHIETHMHI et ZOOIAI, EHIETH-MHE et EOOIAE peperit - Quem quidem errorem faepiffithe erraverint vet. codd. exferiptores.

1 'Arahmun ispor.] Per has voces non intelligit auctor receperationem facrorum, ut Xylander ; vel platonicam quandam reminiscentiam, uti interpretatur Buxterus, qui anglicanam verfionem adornavit, fed fimpliciter

i dyspesias inriquis uj copias, sufceptionem sacrorum: Quo qui-* Si nihil Ferit, omnine tamen Deliadum instur oux, ortum ex literis proxime sequentibus oik. et legendum didutiv, dikuar KIKTHING TAUTHY (St. & Antham) Ky Xpupero.

A F. "66101, Tor

A Section of the sect

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παιςα ή τη Θεφ ωντη κεχαρισμόρον, ων συ θετροπούρις έξαιρέτως σοφων η φιλόσοφον ούσαν, ως τουνομά τε φραίζειν έοικε σισυτος μάλλον αυτή το είσεναι η των έπισημων σερσύκεσαν. Ελλωνκον γδ ή Ισίς έσι, ησι ο Τυφων στολέμιος τη θεφ, ησι δι άγνοιαν ησι άπατων τε υφωμίρος, η διασσών η άφανίζων τον, ίτερον λόγον, ών ή Θεός συνάγει η συντίθηση, η σδαδίδωση τοῦς τελεμμόρος θειώσεως, σώφρονι μθι ένδελεχώς διαίτη, η βρωμάτων στολλών η άφροδισών άποχαϊς κωλυέσης το άκολας ον ησι φιλήδονον, άθρυπτοις ή η σερβάς έν ίτεροῦς λασςείας έδιζέσης του τους ή η σερβάς έν ίτεροῦς λασςείας έδιζέσης του τους ή η σερβάς έν ίτεροῦς λασςείας έδιζέσης του τους ή η σερβάς έν ίτεροῦς λασςείας έδιζέσης τους

dem in sensu μαθημάτων ανάλτην Basilius (in Epist. ad Eustash), et θιωρημάτων ανάλτην Philo Jud. usurpant.

² τῆ θιῷ, ἐ δι' ἄγννιαν—] Forfan, τὸ θιῷ, Ο δι' ἄγννιαν. Markland.

³ zωλυάσης] Ita ex emendatione primus dedi. Quae enim aliae funt edd. omnes ΚΩΑΤΟΥΣΑΙΣ habent, conftructionis ratione procfus neglecta. Cum enim ad θαώσως referatur, necesse est gignendi casu legatur, aeque ac ΕΘΙΖΟΥΣΗΣ, quae vox statim sequitur, et ad idem nomen refertur. ΚΩΑΤΟΥΣΗΣ legunt etiam Baxterus, Marklandus.

* aj pái ar ris tila, aj rustila] Lubentifime quidem iftud KAI, quod primum legitur, delerem, fi modo vel MS aliquis, vel antiquae Edd. menti favissent. Quid enim valet nisi ad sensum, cursumque orationis perturbandum, qui sine eo optime procedunt?

Ecce iterum odiola ifta particula!

Ecce iterum odiola ifta particula!

prorfus igitur ejicias, vel cum Marklando ejus loco substituas Artic. THN,
hocse modosiways. THN yañau esid.

o cicippost.] Forfan, ΕΙΣΟΜΕ-NΩN, uti etiam conjecerant Bentloius, Basterus et Marklandus. Nihil vero in textu immutandum effe duxi, quia apud atticae elegantiae imitatores, et accufandi cafum abfolute, at loqui amant Grammaticorm Filii, pofitum faepius videre eff. Atque ita auctor softer (cap. 6.) oct i sepositasi flatim ufurpat. Confulas vero accuratifimam Cl. Toylori indicem ad

talind est is mornical naque him rei accommon. Construction store patel nisi lagatur - abopivor.

IEIAOE & OEIPIAOE.

μθύειν, ών τέλος ές ν ή δ΄ σρώτε η κυρίε η νοητε γνώσις, ον ή θεος αξακαλεί ζητείν σαρ αὐτη ταμ μετ αὐτης όντα η σωνόνα. τεδί ίερος Γυθομα η σαφώς έπαγεγλείαι 5 η γνώσιν η εἰδησιν τε όντω. όνομάζεται γδ "Ισειον "ώς εἰσόμμον τὸ ον, αν μη λόγε η όσως εἰς τα ἱερα σαρέλθωμος θ θεος.

γ. Έπ σολλοί μθρ ' Έρμου, σολλοί δέ Περμηθέως ισορήκασιν αὐτίω Δυγατέεα: ὧν ² τὸν μθρ έτεερν, σοφίας κ <u>σεονοίας</u>, Έρμιῶ δὲ γραμμα]ικῆς κ μουσικῆς δύρετὴν νομίζον]ες. διὸ κ ³ τῶν ἔν Έρμεπόλει Μεσῶν τὴν σεοτέραν

Lyfiae Orationes, V. Accufations, EIEOMENOI ex emend. Xylandri est.

1 iqui Suyariça.] Hic est Hermes, five Mercurius ille quem Arnobius, (1.4.) uti et auctor noster, Litterarum Proditorem apud Accuptum vocat, quemque quinque Mercuriorum, quos omnes nominat, natu minimum fuif-

* τὸν μὸν ἴτορον.] Habent Edd. Aldin. Steph. Francof. ΤΟ μὸν ἴτορον. Qui forfan error ex Typothetarum incuria primum natus est. Neque vero adhuc fanus est locus; si enim retineatur ΩN, uti rectissime observat Marklandus, legendum est NO-MIZOTEI: [vel*NOMIZONTAI, quae vox ad antiquam lectionem propius accedit.] Prometheus autem Sapientiam adinvenisse dicitur, quis

ut Suidas (in voce) habet, rod; ilidras bras irosoco impudorus coosar. Cum vero Providentias quoques
idem vir auctor et inventor dicitur,
ex issus nominis interpretatione, pro
folenni Graccorum more, oriebatur
schio: ПРОМНОВІА enim apud eos
per ПРОNOIAN explicatur. How alkimum none salisfacio.

2 ros is Equations Marois.] Isted pro reported segments extensively appropriate the conjectura addidition comments and the conjectura addidition of the conjecture and the conjecture of the con

* vojugovra spet skirtimanter. 3 qued non patitus Sensus et Con struction putterit cl. Ditor vopi 3 open spe Verbum medium.

I Tour apa & Amaioriulu na Svou sopias, ils का लेगीका है विस्मार्थनका नवे असेव कार के मार्थन Smales s isempoens is 6 isensones wearnyop-

Romanos Graecofque tantum, fed et Aegyptios etiam plurimus fuit epraesentaret, cujusmodi non apud m - Harum Priorem Jafitiae fuilfe Imaginem ex hoc loco conflat, alteram vero Veritati dicatam effe arbitror, ex Gentis praesertim indole et moribus conjecturam capiens. 74fitiam enim et veritatem indivifas effe comites, femperque inter fe conjunctas voluerunt Aegyptii. Verita-tis igitur Imaginem in judiciis circa collum temper ferebat à aggiduarie five praeses judicum aegyptiorum. wid. Died. Sic. L. t. P. 68. et Achian. Var. Hift. L. 14. C. 34.

4"Iou aua a Ananogra zadioi.] Non hoc tantum loco Hi naftra Jufitia vocatur, fi modo Salden diamus. Profert enim eruditiffimus ille vir (in 1.2. de Synedrits) veterem Inscriptionem, quae Venetiis wisebatur, ubi eandem rem cernere eft. Totam vero imyeapi, longiufcula licet fit, exferibam ; quia for fan nobis fit postes usui ad sequentia

TAIOE PAIOT AWAPNETE IEP-ETE FENOMENOE

EN TOI EHI HAYEIOT APRON-TOE ENIATTRI

kai oi meaanhodpoi kai oi GEPARETTAI THEP

TOY AHMOY TON AGHNATON KAI TOT AHMOY

TON POMATON ITTAL AIKATOE ... YNHI TAPTEANTO.

Postremas has voces Ifidi Justitiae recte interpretatum elle Soldenes ex hoc loco Phitarchi certifime conflat. Vid. etjam Inferiptionem hanc aput Reinsfum I. 135. Et quid miri, Ifiden nostram, quae apud asgyptio fecun-dum aliam Inscriptionem omnia oft, et Juftitiam vocari? quando praefertim, uti jam observasset auctor, eximie fapiens effet et philosopha. Pro EGOIAN igitur, quae vox omnes edd. jam occupat, lubens cum Bentleio et Marklando EDOHN legerem. nempe ut alludatur ad ea quae de Ifide paullo ante locutus fuerat - OTEAN vero abelle, five EOOHN legamus, five EODIAN, vix videtur pati posse Graecae Linguae Indoles; quae res a Bastere quoque adnotata eft.

5 lignoseous.] Hace omnium est edd. fcriptura ; nunquam vero alibi, quod feio, extat haec vox : femper enim IEPOGOPOI dicuntur hi facer-

· legorodois eparafogovomirais.] Multa quidem de Religione veteri Aegypti, deque iis prefertim qui ei Genti a facris erant, tradit Anti tas; recenfentur quippe HPOOHTAI, IEPOTPAMMATEIE, OPOACTOL HAETOPOPOI, NERKOPOI, multi-tique alii deorum ministri. Histopherorum parro, querum eras, ut ver Apuleianis utar (Metam. Ed. Delph. 1. 11. p. 373.) " ferre Cifiam Sacrebi est mentio facta ; de Hieroftelia

IZIAOE & OEIPIAOE.

Αυμθρίοις. Ετοι δέ είστη οἱ τὸν ἱερον λόγον τοθεὶ Δεών πάσης καθαρδίον δε δεισιδαιμονίας καὶ τοθιεργίο ας του τοῦ Τυχοῦ Φέρονλες, ώσπερ το κίςη, 7 κὸ

vero iftis, qui Sacriferos jam comientur, hoe unico loco excepto, nihil quicquam appd idoness auctores temere invenias. Quid igitur? Num delendam flatuis hanc vocem? Its quidem, ejufque loco reponendam effe cenfeo HAETOOOPOIE, quo quidem verbo nullum vel (ententiae anctoris. vel inflitutis aegyptiis accommoda-tius facile reperire queas. "Poflo-" phori quippe disti funt a NASTOI quod erat volum linteum variega-"tum plumario opere quod Poribus "Thalami, wel facrus calybas oppan-"di folisum:" Verba funt Salmafii in Plinianis p. 1217. Cum autem TO WASSEN PET TO WOLEIAALIN OPtime apud Homerum explicet Eufla. thins, (comm. p. 1239.) existimarim potius cos olim Paftopheros generatim fuiffe dictos qui a Vestibus erant Dils nostris : scil. quibus facra Vestimenta. tum variegata illa Ifidis, tum folendida et corufcantia Ofiridis, curae demandata fuerint : (vid. infra p. 680. Ed. Stopb.) vel ut Firmicus Matern. habet, Voltitores erant divinorum finulachrorum. - Coetus igitur Paftophororum faerofantii Collegii nomen erat, wid. Apul. 1. 11. p. 380, (uti et Lepitas olim inter Hebracorum facerdotes;) quorum quidem hominum varia videntur fuiffe officia. Alii im er iis ad facras vestes Diis nunc nduendas, nunc exvendas definati erant ; alii porro veli iftius variegati, quo circumcludebantur templorum

adyta, curam gerebant, alii denique ad niverrimam illem pallam, de qua in Pompa Ifiaca loquitur Apuleius, rendam instituti erant : atque hi forfan funt MEAANHOOPOI praceipue nuncupati, de quibus in inferip tione, quam supra ex Seldene attuli. facta est mentio, uti quoque in aliis duabus quae ibidem legantur. Nihil vero temere statuendum esse arbitror in re pracfertim tam dubia et obscura. Textum igitur minime follicitavi, ut fi quibus IEPOETOAOI iffi, five potius IEPOETOAIETAI placeant; nihil haberent quod meae temeritati jure objicere possent. Cum vero Hebraei fuam quoque Arcam haberent, in qua fanctissimi faederis Tabulas reponerent, acque ac Acgyptii fuas ciftas in quibus res fanctiffimas, iseor hoyor praefertim, absconderentz-Quaeri solet a viris doctis utrum Hebracorum simiae fuerint negyptii hoc in negotio; an vero Deus sele Israelitis, ei rei jam in Aegypto adfuetis, adcommodarie? Nobis, haec monere tantum fufficiat. vid. Cleric. Com. Pentat. Exed. 25. 10.

7 a) ereerhaorre ra un. Amovi femicolon istud odiosum, quod olim viam quasi obstruebat inter ereeria-aoste et sequiorem periodi partem. Explicare enim aggreditur austor quinam sunt Hierophori quinam Hierophori sun passenti sunt Hierophori. "Hierophoros "(inquit) eos volo, qui facram de

ανεροί κὰ λαματροί τ το κοι που το που και το που το που το κοι το που το που

" Diis doctrinam in animis fuis, tan-" quam in cifta gestant; Pastoph " vero, qui deorum Statuas vestibus " nunc atris et umbrofis, nunc claris " fplendidifque adornantes hoc modo fubindicare videntur qualem ip-" sos de diis opinionem tenere doceat " facra doctrina; partim feil. claram et manifestam, partim autem obscuram et tenebrofam, prout facra funt " vestimenta." Hac igitur interpretatione admissa omnia clara sunt et diftincta, quae fine ea neutiquem intelli-gi possint. Observandum porro est, quod viri doctifimi, tum Bentl. tum Markl. pro vrodnästa, THOAH-AOTNTEE fubflituunt fed correctione nihil opus est, cum vestes ipsae fint, quae subindicare videntur qualem de dis opinionem Paffepheres edoceat facra Doctrina. ram est Comstructions; relineatur irrodundours?

Euusodor is rures ade divor] Olim legebatur TOTTE The A., mendose vero. TOTTON igitur, quae est lectio Edd. antiquissimarum Aldin. et Basil. suo loco demum restitui. Si vero TOT TE obnixe retinere velis, necesse est cum Marklando deincene feribas, a TOT rares symbat &c. quae forfan scriptio nonnullis optima videbitur. Nihil vero opus eff correctione quam nobis exhibet Raxterus, qui IENAL pro siras reponit. Totum vero locum fic latine verterem. "Quod autem mortui Isaci sacris" bis deorum westibus" (quas sorsan vestes cum Diis non amplius usui effent inter fe, aliofque fuis facris deditos, dispertiverint Passophori) " a"dornantur, symbolo est five figne " Sacram bane de diis dollris " iis adbut effe; camque folam cum

ΙΣΙΔΟΣ ή ΟΣΙΡΙΔΟΣ.

λόγο ζητήν, η φιλοσοφών αθεί της ον αυτοίς αλοβάας

δ. Επεὶ τές γε σολλές η το κοινόταδον τέντο η το τρικε τάδον λέληθεν, έφ΄ ότω τάς τείν χας οἱ ἱερεῖς ἀποτίθεν]αι ή λινας ἐδητας το ερόσιν, οἱ μβὰ ἐδ΄ ὅλως Φερντίζεσιν εἰδέναι σελ τέτων οἱ ἢτῶν μβὰ ἐείων, ὡσωτες τῶν κρεών, σενομβύες τὸ σερόδαδον ἀπέχεως λέγεσι, ξύρεως ἢ τὰ κεφαλὰς διὰ τὸ στένθος, φορεῖν ἢ τὰ λινα διὰ τὴν χεόων ἰῶ τὸ λίνον ἀνθοιῶ ἀνίησι τὰ σῶιεχέση τὸν κόσμον αἰθεείω χαερπότη ισεροποτη το σενομον αἰθεείω χαερπότη ισεροποτη το σενομον αἰθεείω χαερπότη σεροποτη το σενομον αἰθεείω χαερπότη σεροποτη σεροποτη το σενομον αἰθεείω χαερπότη σεροποτη σεροποτ

" iis inferes usque posse ire comitem."

ai Assorodies Imo AT Assoruti eleganter admodum legit Markland.

9 δτάν νόμφ στάςαλάζη] Harum vocum primam delendam esse censet Xyland. Sed non its Bents.; ejus enim soco substituit ATT AN: et pro σταεμαλάζη habent Cold. Aldin. et Basis.
ΠΑΡΑΒΑΑΗΙ. Nulla vero omnino immutatione opus fuerit, si modo mecum hoc modo interpungas. I. ε. ος αληθάς, δ, τὰ διικόμενα ε. δ. σ. σ. 9. τ (ο. ν. σ.) λόγφ ζητάν. sc. "Sed is vere est ssians, qui posquam carum rerum unititam rite comparaverit, "quae de bis disossendament et ab bis a"guntur, ea omnia ad rationis normam e examinat δες." Ad sententiam vero quod attinet, uti recte monuit Cl. Marks., quam est simillima iis quae ha-

bet D. Paulus Ep. ad Rom. c. 2. v. 28.

τας τρίχας οἱ ἰρεῖς αποτίθεθαι δες.] Herod. 1. 2. c. 38. Εδ. Grapos. οἱ ἰρίος Τ΄ θεῶν, τῆ μὰν ἄλλη κομένον, ἐν Αἰγόνθο ὰὶ ξυρῦνται atque iterum c. 37. οἱ ὰὶ ἰρίος ξυρῦνται ατὰν τὸ σῶμα διὰ τρίτης ἡμέρας, ἐνα μότα φθεὶς, μότε ἄλλο μυσαςὰν μπὸν ἱΓγίποταί σΦι θεραπτένουν τὸς θεὸς, ἱδιῆνα. ὰὶ Φορένου οἱ ἰρίος λεείνο μένου.

* poeuru] Post hanc vocem colon quidem lubens adderem; proximam-quesententiam a KAI inciperem, quod, nescio quomodo, ob sequens sorsan OI exciderat. Deinceps, post sidisat, TI addendum esse censeo, atque ita omnia plana essent et perspicua quae nunc confusa et mutila leguntur. Ita vero vertas, "Valgo usta-" tissus illa et minima sun incogni-

reference of the second

HAOTTAPXOT HERE

resurviou, i j chudie airia pia ardirar ist χαθαρού γαις (3 ή Φησιν ο Πλάτων) εί θεμιτον वैजीक्ट मां मतिकार्ध, कर्दाक काम है जरक्षाई में कर्र Gazon sider a 2000 કોઈક મથી પ્રકૃષ્ણ કેના છે. છે જિલ્લીન marun sera ni naznan ni relyechi onnyec dua-Querlas nai Brasavurs. 1 yerosov our les, ras whi with reixus in rais dynamic discribed Ευρωμθύνε στου όμαλώς το σώμα, τας 3 των Αρεμμάτων άμπέχεως ή φορείν, ή ηδ τον Ησίοfor old del his ortes

Mud! Dino werto Cow Dew de Sauri Salin Αύον λπό χλωρού τάμναν αίθωνι σιδήρω, διδάσιαν, ότι δα καθαρες των τοιέτων Αμομθύες iopraleu, sice in aurais rais icegupyiaus zenos

tas cur capillos ponunt facurdotes, et linea vestimenta gerant: glij vere I fint &c."

Ibid. Leg. et diffing. poerer . . F OTN (vel TAP) if Shuc &c. Markland,

3 9 Pages & Hagres Verba Socratis funt ap. Platon. Phaeder, ubi obfervandum est, EGANTEDGAI legi pro delica : atque ita hic locus lanent, Alexand. Strom. 5. tur a Clem p.647. Ed. Oxen. Adrem vero ipfam uod attinet, fatis conftat ex antiquif-mis feriptis munditiae fludiolifimos de Aegyptios; nam praeter abra-nem iliam totius corporis de qua indrus dungs, of dis learns sourts, äddas redparations posius inflation: verba funt Hood. L. 2. C. 37. å påg šolo nadūs izem bre vojenom, kra Vozaře druhose zi pogúdico decamino vozadnem e dokacie márou zi dušar To. Vid infra p. 383. B. Ed. Francof.

gendum effet was. in AN in? extant autem, qui statim leguntur, versus,

Hofiod. igy, aj in. 741. 5 rà di hinor Girran &c.] Plin, Nat. Hift, L. 19. C. 2. Superior pars As-gypti in Arabiam vergens gignit fra-ticem, quem aliqui Goffinion vocant Supes diximus, Assas dis vis spiezes plures Nylon, et ideo lina inde facta, रवनिर्दालक मध्ये वेक्वार्थक रहें। क्रिसीन्यर्थन है रहे ने महिला क्रिंडीया प्रीपे हीई बंधियार्थमा महि महिला महिला Too is adjust diadidate, ruth is waste to καθαρών εδίπα, και 6 τος στόπουλι μι βαριώσυras, Alagueses 3 wege wasar ügar husa 3 φθαροποιον, ως λέγεσι πελ ών έτερος λόγος.

s. Ol de isper outen decarectived the ten किरानी कार्यक्र किंग्रा, केंद्र का मर्ठार के किंद्रान केंद्र τῶν ὀσείων τὰ τολλά, καὶ τῶν κρεών τὰ μήλαα καί ύαα, σολλίο σοιουύτα σειλωτι, άλ रे में में महें केरे कर महा कार्राका दे महाद के महिलाई के φαιρείν άλλας τε πλείονας αίτίας έχονίας, και σολικωτέρους καὶ βεωλικωτέρους σοιείν επιπο youldes this operior to ob, (wis 'Acusayous the

Xvlina, Parvus eft, fimilemque baratne nucis defert fructum, (= 0 06pp magnic laupillus magiy palsora recovered lec. Jul Poll. 1,7. c. 17.] ijus ex interiore bombyce lanugoun. Nec ulla funt eis car

mollitiave praeferenda. Veiles inde fecerdotibus Aegypti gratifimae.

• eo extendo pa Bagineras For-fan, TON EKRHONTA pa Bagus ut p. 353. A. Si retineatur zu aufwoll. ndum potius, BAPEJAN OT-EAN, quam Bugunour, Markland.

Ad Immo ab omnibus omnino tum Aerbis tum leguminibus EN TAIS

APNEIAIE ablinere folicos elle fa-cerdotes Aegyptics difertis verbis al-ferit Purphyrius, in lib. 4. west day. p. 152. Ed. Gantab è le 2016 de . wils ourrelate to the aft the leg MADOW Benowskar --- wanter ple abominationi erant facerdotikus Acgyptiis: Rudgio: Il ufirl ve palas
ovalpuo: altybulist la ve gales, ver ve
yuspina; des veròpars, dei filialist deviscolas, ol il de leler, all lefalist deviscolas, paleolist d'andapte pir dias
dompses. Herad. 1. 2. 6. 37.

1. imbivolas. Olim abfurde lego:
harry policy designle, warred H kaya

12 IIAOTTAPXOT IIEPI

γε) δια το πηγυμβοις πολλα τῶν μικρών ζώων ἐναποθνήσκον ἀλισκόμθρα, μεὶ καθαξές λογίζεις τὰς ἄλας, βιήθες ἐςτ. λέγου]αι ἢ καὶ τὸν ᾿Απικ ἐκ φρέαδος ἰδία στοτίζειν, τὰ ἢ Νείλα στουτάπαστι ἀπείργειν, ³ ἐ μιαρ ἐν ἡγαμβάςς τὸ ὕδωρ δια τὸν προκόδειλον, ως ἔνιοι νομίζαστιν (†ἐδὰν γαὶς ἔτω τιμή Αἰγυπίοις ως ὁ Νείλος) ἐ ἀλλα σταίνειν δοκεί, ἢ μάλιςα πυλυσαρκίαν ποιείν τὸ Νει-

hatur EIIIOIFONTAE. Quam vero lectionem ego praetuli, eam distincte exhibet prima Aldina Ed., et Bafil.

A puaph nyoping] Leg. HIOT-MENOS. Markl. Nihil vero immu tavi, reclamantibus omnibus Edd. neque forfan correctione opus eft, cum intigerus, verb, mod. infinit., immediatius praecedat; quod quidem verbum, nti loqui amant Grammatici, fequenti commate fubintelligi poffit: fcil. 3 a. symptog v. v. — drug-yru, oc ino &c. »

A sidir yale stro ripal &c.] Certiffmum est quod hoc loco asserit auchor noster: nihil enim apud Aegyptios tanto in honore erat atque Nilia, Japiter quippe Aegyptius ab iis
dictus; ita certe Parmeno Byzantius,
vetus Poeta, apud Athenaeum (Deip.
1 5.) tradit. Unde etiam est quod
apud Jul. Firmic. Matern. aliosque
scriptores, aquam colere et quaerari
dicitur hace gens: imo nigras huic
sluvio statuas confecrabant, quas deinceps adorare possent. Aegyptii. Ita

Paufan. in Arcadicis ; wouver to bi, white & aiyurlie Neihe, welapalis τοῦς άλλοις λευκε λίθυ τα ἀγάλμαθα. τῷ Νείλφ δὶ μελάνε λίθυ τα ἀγάλμασα ἰγαίζεδα τομίζεσι: his demum adjungas quae profert Heliodorus Arthiop. 1. 9. p. 423. Θεοπλασέσε τὸς Νείλου αἰγοτίτοι, ης Κρείδουν τὸν μέγινον άγωσι. Vid. etiam p. 445. Fluvios vero in genere veteres etiam Paufas coluifie ex Herodoto et Arnobio notum eft.

s dand walren Clarior vero elfet pleniorque constructio, si, dan OTI walren doze, scriberetur, sc. "Non quod pollutam aquam Nili cen-"fent, sed quod ejus aqua pota Pin-"guedinem essere videatur."

Logiosis vo Serve, a Bagirolis dec.] Ad oram Cod, Bentleii has voces immutatas, earomque loco IEXT-ONTA a BAPTNONTA fubfitutas effe fenti a ad comala quippe fubfiantiv. relationem habere eas cenfebut vir ille apranáralo. Correctione vero neutiquam opus eff, recte enim vertit Xylander, "Non volunt autem

opertail disserve, (non dissorre) for personalities.

IDIAOD & ODIPIAOD. 13

λων υδως πινόμθρον. & βέλονζαι δε τον Απιν Ετως έχειν, εδε εαυτες, άνλα δίσαλη η κούφα τοῦς ψυχαῖς σεικείος τα σώμαθο, η μιλ πιέζων μπός καθοδίδειν 6 ίχυονζι τή Эνητή, η βαρωύοντι το Εείον.

5. Οἰνον ή οἱ μθρ ἀν Ἡλίε σολα θεραπδύον.
Τες τον θεον τοκ ἀσφέρουσι δ αδάπουράς το λ νοχ πράρες ἱερον, ' τὸς ἐ το τος μπίρες σίναν τε πυρίε το δελείρε νίδετε.

"Apim pinguem effe et multa carne " obelum, ut ne feipfos quidem; fed " animis volunt levia atque gracilia " circumdata effe corpora, ne divina " pars a mortali praepotenti prematur "atque adfligatur." Eandem vero de Api historiam, quam habet audor nofter, profert etiam Aelianus, Hift. Animal 1. 1 s. c. 10. eandemque prorsus causam adjungit, quare a Nilo abstineret, xal yde ydond tote të हैक्ष्मकीवर, को बोद वैधिक जसकूरका वैशीवद क्षेत्रक-De facerdotum Aegyptiorum abilinentia ejuidemque ratione, ils quae jam legimus, prorfus funt fimilia quae a Clem. Alexand. Strom. 7. p. 8go. afferuntur : Aid & alyón-राज के रवाँद सवी करेरचेद केन्स्टीकाद कोर क्रिक्ट्रिकाका रजाँदे विद्वालिक कार्याकी कर्वट्mar, devidulois re de auporárois xeur: rai zai lybóu de defolar sar d' datus ple true pélus, pátra di di whadagas wie odena of recards na radications Belows and and the

Us us fincera, primo forfan intuitu, videatur haec lectio, curiofius tamen

CAMBA !

perpendentibus alia fuerit mens. Inquit enim auctor, "Qui Heliopoli" folem (ròs 9sòs) colunt facris, vi-" num nullum prorfus inferunt in " templum, quod non conveniat in-" terdiu bibere, domino et rege in-" fpiciente; Reliqui vino utuntur, fed " modico." Quid igitur? Num noctu vino ufi fuerint Heliopelitani facerdotes? minime quidem; fi enim ita fe res haberet, non primum dixiffet Plutarchus, olive oon sirolenes +1 waęarar, neque postea oppositionem quandam instituisset inter eos, aliofque ejusdem gentis sacerdotes qui vino modico ufi funt. Quid fi igitur pro imigas, quae vox hoc in loco certe nihili est, reponamus IEPETEI? quod enim certum eft, ex hac correctione omnia inter se aptissime congruent et consentient. sc. "Helio conveniat facerdotibus bibere domine " corum et rege inspiciente &cc." Neque quidem dicendum est retinera debere HMEPAE ob ea quae fequin tur, huic voci aliquatenus refponden-

14 INOTTAPXOT HEPI

βασιλάνε έφομά δε πό ή άλλοι χενίδαι μθύ, όλι γο δά πολλαίς δε πόντας άγνείας έχεστι, όι αξε φιλοσοφοιών ες μανθάνει ες πρί διδάσιου πακ τα λεία διατελέστιε. οι δε Βασιλείς πρί μεσερτού έπιου όκ των ίσρων γραμμώνων (τός Εκαντάζου ίσορημεν) ίαρεις όντες, πρέρμο δε πόνειν διπό Καμμικώχει απεότερον δε σόκ έπινον δίνου, έδε έπισενδον, ός φίνιου θεσίς, άλλ ός αξματών πολλεμισάντων ποτέ τοις θεσίς, έλλ δε αξματών πολλεμισάντων ποτέ τοις θεσίς, έλλ δε αξματών πολλεμισάντων ποτέ τοις θεσίς, έλλ δε αξιατών πολλεμισάντων ποτέ τοις θεσίς, έλλ δε αξιατών πολλεμισάντων ποτέ τοις θεσίς, έλξ ών οδονται πεσόδων ή τη γη συμμενθύτων άμιπέλους θρέδες διδιατό το μεθύων έκαφεργας ποιείνος αδραπώγας,

tin, 8 sueiu u. B. io: Templo enim suo iemper aderat Deus ille de quoloquitur Auctor, et quem colebant hi secredotes. Emendatio vero nostra aliquantum roboris et sirmamenti accipere videatur ex in quae statim securere videatur ex in quae statim securere videatur ex in quae statim securere videatur ex in quae statim sequentur. Addit enim auctor, "Nequa reges Aegoptios vinum olim potasse," (scil. ante Planmetichi regmun.) Quare autem non hiberent i
Hane ipsam causam assignat quam supra asserse Heliopolitanos volumus:
quia scil. et ipsi sacerdotum omni
omnino vino abstinere soliti erant,
suculenter consumari possis ex testimonio Charemonis Stoici apud Posphy. de Abst. 1. 4. 5.6. oliu yale si
pir de ipsi successi successi.
Habes jam ipsissimam distinctionem
quam inter Heliopolitanos sacerdo-

tes, caeterosque ejustem gentis secerit Platarchus. Observandum porro est, quod non apud Acception
tantum, sed et alias quoque nationes,
rapaixas linec sacrificia Soli instituta
fuerint. Phylarchus enim apud Athemanno (l. 15.) memorine tradit, Grascer soli Mel libaste, usuam autem aris
ejus non intulisse, doir ripaste, ròs sixa
viriggola aj Inauparissa Oslo, è ast
viriggola aj Inauparissa Oslo, è ast
ademorraciosa riv norpes, dericipus
alous pistos. Si quis autem obstinatius
communiat retirieri posse et oportere
ipsiene; tum marche est, pro si li dirroccio, legat direce, li sec. Sed potior
videtur, quam primam detti, conrectio.

a of N βασιλείς &c.] Hac vero in re Hecataens fecum confentientem habet Siculum Historiographus, rpoφοίς di thes is advoir (ic. regibus) απλαίς χράδαι — los di τακτόν

iziaoz g getpiaoz. άτο δρα τών ε ακορότων τε αγμαθος εμπαναμβά we. Taira ply out o Evdoko de tir daviga ? Heride Neved of Provieres word ravintan. . C. Ty Dian de Danashian, wateres pop is mate των άλλ εκων απέχοιλας καθάπας Όξυρογχί ται τῶν ἀπ' αγκίσρα. σεδόμθροι γολς τον ἀξύρυς. χοι ίχθαι, δεδίασι μό στολε το άγκισρον έ κα Baggir isan öğupüy xu asemer ölleş avad. Zulwiras de payes dona y emoils of Nano runs moderate is the authors doubles oppless ais Tayled openhous. " of d' isper autoprotes

re perper wirelles, per designer who

Made Rich Birly

Cl. Merthand, Imperior HOTEL fe. 010 NT AT. Sed immutations ha Ed. prim. Aldin.

"Hyperor") Num a Gigantibus qui bellum olim dis incultière, nati crant Aegyptiff Itz ex hoc foco confaret! Quie vero alius unquam id dirit ? Nemo quidene omnium. L. i-gitur IIHAOTONON —— Gigantes enim wokoyone, five e hate maus, difertis verbis non tantum Calli-

tores. Ingeniore cet the competern: 30 3 ittorios, atque ad gentium portinenta adfperferat locie d de ferros diables ; quad prope de week who Billedges from Puit opus grande et q the libris conflabat. Se int Suphemy, wiel with it Pople vies de vins Pythagorne. Vid. M nog. ad Diog. Lawr. proem. I. 8.

* dax' blor detxeller] Immo, ut deganter admodum et seute vida mil., dan toer beer designifier endationeus hanc certifi endant fequentia.

"Of it Intil deligates marrow! Its Herod. L.z. C. 37. '1986or di é op: (facerdotibus nim :) Erry mégadas. Ita etiam Chaeremo Stoicus

Scaring qui tatat Tan aliques dis

Aigunflav indes race the aunels Sugge only in buinalestores, o isper & poolar up ralamen केंग क्लेंग क्ष्मि हिंदुने में कि किल केंग्नि केंग्नि केंग्नि केंग्नि केंग्नि केंग्नि केंग्नि केंग्नि केंग्निक ouvidada raisade Ociesdos na Tupidros acies pirogopephois of suppoins it med xeeps our avalizator ede ocieplar of or + Domo patrer tor inbui, Ouseu maplues, mirs Quiaxas res aleghies, paretes Idamoies av ganes mondasix duoi Realpas moiounts mire ras Odvorsos tralegus टंग कर्रे विनर्श्व के देश प्रवर्श्वतीं , कहांग संद हे श्रवीधा हरे-

apud Perplyr. miel der: 1.4. f. 7. Exten derlyofte marre, facerdotes feil, aegyptii: Vnde evenit quod Abiaslos dodinos, (verba funt Hari Niliaci ad Hierogl. 42.) d aj pavos, ixtor Cospaniors, ded vò vir viro Beion percitas, and pepeintal brois isgue. Neque apad aegyptima tantum fed et ad alias quoque gen tes pertinebat hace religio : Aufin tantum sed et ad alias quoque gentes pertinebat haec religio: Austrode des Syris—Lydias, zeina seu
espessur, (Sacerdotes Hieropolitani)
a saor: sydias denous. Vaum infuper Platarchum hac de re addam;
blis à arag niyuslins, piero, sid zingost, adda si arag sadure, sygnes dehas pleas alroyd lybóm. Sympos.

segure Il pubs.] Que annon la-

NEW YORK OF THE REAL PROPERTY.

A

teat mentis acgyptiaci nomen fab voce segére ! Markland.

*** seropaisar.] Carrente edd., ad unam omnes, AHOOAINEIN prac-fiant, quae tamen vos lice și loco, falva confirmctione, neutiquam flare potef. MS. P. AHOSAINEI exhi-bet, nihilo melius. Noftrs autem correctio Baster, et Markland ad-probantes habet. Pro TEPPERFON d Oram Cal. Bestl. Atterter adnotat. vidi.

ociofum quippe et ab ultima fyl-laba vocis praccedentia originam tra en Johnson de Johns

ill) μέρο.) Necesse est post ha verba THΣ THE addas, vel filte mante intelligne. Quod autem. A

θεν Donglav. όλως ή κὶ των θοίλα લીવν έκ πυρός 5 nγુકારિયા મે મુજા મામાના મામાં માટે માટે છે કરા માટે કરા મુકાર છે. άλλα άλλοϊον αθέθωμα διεφθορός νός ωδές.

າ. Ουσεν οδ άλογον, હંઈક μυθώδες, હંઈક υπο Δεισιδαιμονίας (ώστος ένιοι νομίζεσιν) έγκατεςογειούτο ίερυρχίαις, άλλα τα μθύ, ήθπας σοιχ-इंश्रांक में प्रदूषकर्वन वार्तक, नवे वेह दिल वैपान्य ROLL DOTAGE ISOCIANIS À QUOIRIE ÉST. OTON TO WEL Κρομμύν το 3δ έμπεσείν είς τον σοδαμόν, κ βαιολέος του τ ΊσιδΟ τεόφιμον Δίκτιν τῶν κεομμύων εποβαστόμθμον, εχάτως απίθανον. οί δε Ίερεις αφοσιομέται 'κ δυςχεραίνεσι κ το

gyptii neque Telleris parson mare re-putarent, neque Aquas ejus inter pri-maeva omnium rerum elementa po-nerent, hac quidem in fententia non foli funt, quippe inter Graecos etiam Philosophos reperiantur, qui eldem opinioni faverent. Empatocke enim Mare "Desco flatuebat effe vic pie interplace ded et fall die en les othain chien (F. HTPOLIN): Anti-photiam 'Djära ligar Oceanum vo-cat—fed plura vid. sp. autor. L Placis. Phil. lib. 3. c. 16.

's dergagation & rd acquair)
Secundum iffud KAI nibili prortus
et, neque quidquam valet nifi ad
curium Orationis interturbandum i
secus intur amovembum tile centes

ceffe est cum Marklando rescribas HAPAOTAATTOTEI. Quod ver narrat Pinterchus de Caspis odio et abominationi habitis apud Acgyptios, id negucenem (inquit Kircherus Oedip. id nequaenem (inquit Kircherus Oediptom. 3.) de Caepis ordinariis, que edulio nil in agypto tritius, fed de Caepa Scilletica intelligendom esse scilletica intelligendom esta se subsetti in appellabant. Utut vero haet se res habent, ex hoc loco certifiima conitat, Caepas hasce ab aegyptila, superstiniosissima licet gente, pro Diis haudquaquam fuisse habitas.

Ab iis quidem accuratissme abstinentari, ira etiama Pischana. Caepas nebant; ita etiam a Pifcibus, a Car-ne Suilla, a Vino, a Sale etc : Hasp ine vero omnia pro Diis habui t coluisse dementem Accessor intern Aegyptum?

18 HAOTTAPXOT HEPI

Κεόμμων αξαφολα θαθες, ότι το Σελίων φθυνότις, μόταν διητροβίν τώτα η τεδικόναι απόφυνας. έτι δι αποστήσορον ώτε αξαθύμαν ώτε έσρα ταξωτι, τοῦς μθυ, ότι διεβίνες τοῦς ή, ότι δαυρύειν αποϊ ττὸς αποστήσορον διακό δια η πόο Το δυίσερον ζώσι προμώταν, οἱς μαίλισα ηδι όχεύει διαι δουά τῆς Σεκίωνης φθυνότιες καὶ τῆν το χαίλικα πινόντον όξουθες τα συμαθε κέπεραν η γνωσμαθεί τα συμαθεί κέπεραν η γνωσμαθεί τα συμαθεί κέπεραν η γνωσμαθεί το παχύτος. Τον ή λύγον, οι, βύσης κέπερας και πάξουθες, έπιλές που το διακόν δι

nemo elt, qui talia afferat. Ignorabant quippe enterae Gentee veras Rituum et Caeremoniarum canfan quae ab his hominibus observata suerint; hinc tanti de his rebus errores in Vulgus emanaverunt; hinc fuum Perrum et Caepe Nofas deduxit Satyrorum ille scriptor; atque hinc est quod affirmat Phoias, Nat, Hist. 1.19. c. 6. Allima Caepa sue inter Den in Jurgiaranda babet Acrestus.

cir di Asper ir Biniles azzat ir in marcelone | Poli All All, aliquam amplius defiderari vocem, facile eli videre : et pracito eli Asisana, qui cam nobis suppeditabit. Ita etimo Sophisha ille, lib, x de Animal. c. 16. Il entrioxaco di alygishio rio in al Hairo, e Lalius iglicus ilan. Oras di aiyushio uranglusi (aus. rio celate aiyushio uranglusi (aus.

in Addi di iri insig, iri Addi ra sin Sais side el Con Milana Sais side el Con Milana Sais se surratio De hot Fello loquimi etiam Herode I. 2. 47. It di sirgiriles pasper iguiles Sacio tique riba par sir didater Braire Sine is a departer algoriles; Saise Adarer paleare, ro mirà zele, ro ni i marradare riba par la contra della rol aguar. 2. 2. Lict re so hoc in loco non quentam fulfa hoc Sacrificium affers Herodess, un atta delicase, alamé tamen oftendit folente fuific Sacrificium, faquina occurrent. Naque quiden fin el exifitimare tam odiolum saimal quan Plenilunio faccificatum fuific. Om timo lettur delicase ethenda ali la cita et Platarele infigur refitameda. Quod autem de luque Baline Lette fuperius attulit dullor sufer, a Marathere, ut plurima alia, delimptum

Oplimi

IZIAOZ & OZIPIAOZ. TO

γιστι, Θε ο Τυφών μι διώκων σερες την σουτ σέλλωσε δίρε την ξυλίνλω σορος, ἐν ή το σώμα τε Όσειο Εκείο, η διέρρη εν, ε σορύτες λόποδέχου), * σέρακεσμάτων ώσπερ άλλα σολλα νομίζου]ες άλλα τουφλώ γε η σολυτέλεισε ημι ήδυπάθειου έτω σερδάλλειος τὰς σταλαιάς λέγεσιν, ώς ε ης ςήλλω έφασαν ἐν Θήδαις ἐν τρί ίερο κείος κατάρος ἐγεγραμμθρίας έχεσαν κις Μείνι Ε βασιλέως, ὸς σρώτ Αίγυπ]ίες τ ἀπλέτε η άχεημάτε ησή λιτής ἀπήλλαξε διαί-

elle videtne. Its enim Historicus ille, uti hac de re ab Aslimo loco fapra memorato loudatur, daso di si Maribora cio advisitor aspine de Le agos inchamica dedpa sirrit, les videntales via estas departe departe de la agos inchamica de la compania del compania de la compania de la compania del compania de la compania del compania d

Lacien. Ed. Nop. pag. 487.

1 aj 10/10/14; J. Hune, quam prasfero, Lactionem ingreifimo Bostleio debus Lactionem ingreifimo Bostleio debus Lactio. EA TSE O10H TS2 estimaline Edd. arbibent Emendat Cl.

Maridand. RAS RATERIONTES.

* was an experience.] Nella est unnino hujus vogts in hor toes fighticatio. Legendum ignur arbitror, cam

Zyland: Bast. Bestl. HAPAROTEMATION: quo quiden verbo neque

Auctoris Menti adcommodatius ai lind excogitari polit, neque quod a recepta lectione tam pausillulma recedat.—Asiro di rele se, verba funt Herodet. I. z. c. 47., is pis vise dis Apri igriso descriptuates, is di rairo digrari. Iso pis hisparate i più rairo disportion Assignate i più pisso descriptuate i più pisso descriptuate i più rairo disportion Assignate i più pisso di algueriam Assignate i più pisso di pisso d

tiondam effectations quam retiondam effectation Historiae Parenta

At inform hot evapoure private, quad
in hoe loss degillat Audior.

Thid. Legendum puto development, HAPAROYEMA TON **, Soere data weaked replicate. PoliTon deal Geneticus, MEDTEPON,
rel tale quidpiam; F. TON YETEPON, ut pag. 675. Ed. Steph. et M
frepo, deministrat degépare 602.

Marthani.

Ba

της. λέγελαι ή η Τέχναλις ο Βοιχόρεως σατήρ πρατεύων επ' Αραβας, η λποσκευής βραθαυέσης, ήδεως τις σερστυχόνλι σιτίφ χρησάμθη , είτα κοιμηθείς βαθύν ύσυνον επί ειβάδο, άσσάσαος την εύτελειαν οκ δε τέτε καθαράσαος τις Μείνι η, των ίερεων επαινεσάντων, τηλιτεύσας την κατάρου.

9. Οἱ Β΄ Βασιλεῖς ἀπεδείκνευδ μθο ἐκ τῶν Ἱε-

5 Tixralis & Boxxógens warne.] Nomen patris Boccboris, (ita enim hanc vocem effero (cum antea BAK-XOP. legeretur) uti MS P. et caeteri omnes Auctores, quod fcio, tam Graeci quam Latini expresse exhibent, vid. Juv. Sat. 5. Diod. Sic. lib. 1. pag. 59. Tacit. Histor. lib. 5. cap. 2.) Nomen, inquam, patris hujus Regis aliud reperitur apud Athenaeum (lib. 10. pag. 418. Ed. Lugd.) 'Aligie is to weel adrapusiar ion, pileia reodi minent ros Bingogo, zal rò wariga adre NEO-XABIN. Dieder. Sic. (lib. 1. p. 29. Ed. Stepb.) THEOAXOON, vel THE-ΦΑΧΘΩ, Plinius autem (Nat. Hift. lib. 36. cap. 19.) eundem Virum Nettabin vocat. Extat porro apud Athenaeum aliud infigne Testimoni-um antiquae apud Aegyptios Frugalitatis, quod in medium proferre non pigebit : " wae alyerfloss rd σαλαιδο συφερικώς διεξήγδο τὰ τῶν συμφοσίων γίνθη καθάπιρ είξηκου 'Α-TOANdriot weel turn yeyeapile. unli-

μποι μίτ γας ίδείσται τροφή σή λίδοτάτη εξ όγιεποτάτη χρύμποι, και οξτα τοσάτα όσος ίκαιδς άν γίνοδο πρός εδθυμίαν, lib. 5. pag. 191.

6 Melis.] Ita jam imprimendum effe curavi pro MEINIO, quod prins hoc in loco reperiebatur; quae tamen vox nunquam vel a MIN, vel MHN, vel MEINIE, vel MENHE nominibus deduci queat; uti recte viderint Xyland. Baxt. Bentl. -Minis quippe hic primus Aegyptiorum censetur, qui ab antiqua illa vivendi feritate focios et populares fuos revocaverat ; quique homines, pecudum more huc illuc inerrantium, diftractos et dispulsos in societatem civilem conjunxerat. Haud igitur alius videtur effe quam ipfiffimus ille Menes, quem omnes tum Historici tam Chronographi primum Argypsiarus Regess dicunt : unum vero Heexferibam, qui lib. s. c. 4. ait, Basikišsai di ngoro alybero disterior faryer MEINA. Num ab Ofiri igitur diversus fuit hic Rex?

ΙΣΙΔΟΣ ή ΟΣΙΡΙΔΟΣ.

gian & The Maxipun, E with d' dispian, & 3 dia σοφίου, χώες αξίωμα κι τιμών έχονδς. ο ή όκ Maximur Darodeder while, outies exist The Teεέων, Ε μετείχε τ Φιλοσοφίας έπικεκρυμμυνής τα σολλά μύθοις και λόγοις άμυδεας ' έμφάσεις δάληθείας κ διαφάσεις έχεσιν, ώσπες αμέλει κ F. διηγή 645, ω ερωθηλουσιν αυτοί, ε του των ιερών τας Σφίγιας / 18 σε διαέπεικώς ις άντες, ως αίνι ματώδη σοφίαν & θεολο-

vix id temere affirmaveris, si quae fequantur tecum animo diligentius perpenderis. Sed haec alias. Diodorus Sicul. hunc Regem antiquissimum, Menam vocat, Josephus Minaeum: Ita enim scriptor ille Judaicus (Antiq. lib. 8. cap. 6.) The para MI-ΝΑΙΟΝ τον οἰποδομήσανία Μίμφιν. Vnde vero tanta haec in hoc nomine, immo in aliis plerisque nominibus Aegyptiacis efferendis, discrepantia? Vix aliae debeatur causae quam quia, more Hebrasorum, fine Punclis suas voces descripserint antiqui Aegyptii. Hinc, prout diverso modo Vocales inferantur, diversa quodammodo exierit vox. Obfervandum porro est, quod Aelianus (Hift. Anim. lib. 11. cap. 10.) facrum illum Bovem, qui ab aliis Mrivir vocatur, MHNIN etiam a quibufdam dici affirmet. A verifimilitudine igitur haud alienum eft, non Solis tantum vel Ofiridis, sed hujus praesertim Regis Symbolum fuiffe famoliffimum illum Bovem, Ei vero et 4, pro diversis Graecae Linguae Dialectis, quam facillime inter se confundantur, fic HEPTETE, et HEPTHE etc.

"Εμφάσεις της άληθείας και διαpárss De postrema hac voce ulterius quaerendum, neque fine caufa, statuit sagacissimus Marklandus.

a wed rus Ispur ras Ediyyas irares.] Confulas Strabon. lib. 17. ubi te plenius docebit Princeps ille Geographorum quo modo et ordine ad Templorum fuorum aditus has Sphynges collocare foliti erant Aegyptii - Quid vers alind, (inquit Kircher in Oedipo fue) Sphynges illas Aegyptiacue, quas in Templis suis ad diğeren und dempionera Sacra-menta demonstranda insculptas babent, nifi Cherubinorum corpora Areas Superposita repraesentare videntur? Quod vero certum est, moris Acgyptiaci fuit HOATMOPOA animalia, five, ut Tacitus (lib. 5.) habet, Effigies composites, în facris pingere et venerari. vid. Cleric. Com. Pentat, Ex. xxv. 18.

17 +3

γίας αὐτῶν ἐχώσης τὸ δι ἀν Σάκ της Αθωῦς (ἢν καὶ Ἰσιν νομιζων) ἐδΟ Επιγραφήν εἰχε του αὐτίω, εγα είμι παν το γεγονός, και ον, και εκομενον και τον εμών παρ Αίγυπίως διομιάς Τον Αμοωί, (ὁ κδάγονες ἡμες Αμμωνα λέγομο) Μανεθώς μοῦ ὁ Σεσονίτης τὸ χεχρυμμορόν οἰείαι καὶ τὴν χρύψιν ὑποὸ ταύτης δηλούδος τῆς Φωνῆς 'Εκαταίω ΄ ἐλοθηκέτης Φροῦ τετω καὶ ποὸς ἀλλήλες τῷ ἡμαθε χεῆος τὰς Αιγυπίως, ὅτου τίνὰ ποσοσπασίως κοῦς ἐλλήλες τῷ ἡμαθε χεῆος τὰς Αίγυπίως, ὅτου τίνὰ ποσοσπασίως κοῦς ἀλλήλες τῷ ἡμαθε χεῆος τὰς Αίγυπίως, ὅτου τίνὰ ποσοσπασίως κοῦς ἀλλήλες τῷ ἡμαθε χεῆος τὰς Αίγυπίως, ὅτου τίνὰ ποσοσπασίως κοῦς ἀλλήλες τῷ ἡμαθε χεῆος τὰς Αίγυπίως, ὅτου τίνὰ ποσοσπασίως κοῦς ἀλλήλες τῷ ἡμαθε χεῆος τὰς Αίγυπίως, ὅτου τίνὰ ποσοσπασίας κοῦς ἀλλήλες τῷ ἡμαθε χεῆος τὰς Αίγυπίως, ὅτου τίνὰ ποσοσπασίας κοῦς ἀλλήλες τῷ ἡμαθε χεῆος τὰς Αίγυπίως, ὅτου τίνὰ ποσοσπασίας κοῦς ἀλλήλες τῷ ἡμαθε χεῆος τὰς Αίγυπίως, ὅτου τίνὰ ποσοσπασίας κοῦς ἐκροῦς ἀλλήλες τῷς ἡμαθε κοῦς ἀλλήλες τὸς ἡμαθε κοῦς ἐκροῦς ἀλληλες τὸς ἡμαθε κοῦς ἀλληλες τὸς ἡμαθε κοῦς ἐκροῦς ἀλληλες τὸς ἡμαθε κοῦς ἀλληλες τὸς ἡμαθε κοῦς ἐκροῦς ἀλληλες τὸς ἡμαθε κοῦς ἐκροῦς ἀλληλες τὸς ἡμαθε κοῦς ἐκροῦς ἐκροῦς ἀλληλες τὸς ἡμαθε κοῦς ἀλληλες τὸς ἡμαθε κοῦς ἐκροῦς ἀλληλες τὸς ἡμαθε κοῦς ἐκροῦς ἐκρο

Fig 'Abris Ibe.] Novissimum verbum Statuan interpretor, que quidem infignificatione a Paujania etiam uturpatur. vid. Phonoria. Lenic. ad vocem.

vocem.

"Idea wap' alyunflate freque toit Ank diens vis 'Anis'] Apud Jamilice diens vero AMON idem dicitur s its crimin Mytheriorum indapates ille cartiolite, è pule deputytraterit, è é altre faire, esperaver à rediens lexément dies esperaves à rediens lexément dies princes, à vie albait retranspopulai en aéres déragu de for épon. 'Anis rela vie princes de par aipurilles pairers à de pules. Sech. 8. cap. 5. pag. 159. Ed. Gale. Apud Heradotus (L. 2. c. 48.) AMMOTA legitur: AMMOTA estim (inquit Historicus) Aegyptii vie ais realéses. Licent porro mihi, ques de hujus nominis ratione habet Be-

chartus (Geogr. Sacr. pag. 831.) exferibere, Quam exponit, inquit vir
ille longe decisionen. "Manthe
"AMOTH per ri angepaphen, et
"addit Herateur segerat di air ches
" rir queb, oftendit apiù idem fig" nificare ac Hebraicum 'ME'N
" i. c. Q Akina : fic enim appellabatur homo quilibes ignotus. Nomen istud venit a END shifes
" dre, ablata Gutturali, ex qua fa
" ut agrifico vertatur. Parist Lite"
tera i. ex Almeni, ut in Chaldisi" co 2012. Banis, pro Balare."

"ut neopsos vertatur. Pariit Lit"ut neopsos vertatur. Pariit Lit"terz l. ex dimos, et in Chaldsi"co MILL. Banis, pro Baleso."

Masslei i zuGariese] Varie hojus
Historici nomen affertur. Apud Dieg.
Lant. Proma. MANEGOE scribitures
obfuvat tuman doctifirma Mongriso,
in Not, ad locum, quòd in Staphanica
ut et in tribus codicibus regiis MA-

NEODI

IEIAOE & OEIPIAOE. 23

Adda. megarantuni yo dian this partie. 7 810 THE WESTON GEOR, (mf Mount ton autor vopileour) is apari is usupupuleson ille, accornant popos in internationes turquin poter in dinner αύτοις, Αμοιώ λέγυση, ή μέν ομό διλάζεια the well to seia ropiae Algostlar, rorain ir.

ι. Μαρτυρέου δε το των Ελλήνων οι σοφώταδι, Σόλων, Θαλής, Πλάτων, ΕύδοξΟ, Πυ-Day beggs (wis of this pass if Auxospy () els Αίγυπον αφικόμθροι, η συγγρόμθροι τοις ίερευ-Tiv. Budogov pier oud Kors Peds ' Que Men-Φίτε διακούσαι Σόλωνα 3, Σόγχίζες Σαίτε

NEODZ diferte feriptum fuit. MA-NEODZ quoque, et MANEODN apud delianus: MANEODE uz pantis; apud Enfelian et Syncellus, et MA-MAIODE apud Suidan legitur. Ce-cera ad Diafpolitzuum hunt facerdo-tem, et Adytorum feriham spestantia notiora sunt, quant quae jam desei-bam nocesse it Actusives "Edd." 2 Eneralle it Actusives "Edd." 4 Antiquae exhibent ATAMPITME. NRONE diferte feriptum fuit. MA-

" untique exhibent ATAMPITMS.

"Bed maie, 'Addres quippe non Ai" dess scribendum esse constat. An" tiqui autem litteram & sie pingo" bant ut litterae a non asset absandis,
" ficut etiam in Pronunciatione pau" latim aberratum suit. Fuisse no" tum Herataram Abdertsom un Stra" bone, et aliis constat, Sieque etiam
" ab Busebio citatur Lib, de Prang-

Brang, et alibi. Koland. Scripfit autem inter alia Hocataeus nofter libres weed vie Alpettier Quareques. Vid. Last. Press.

7 Ail vis sepires Gib vij Haft) Post GEON, ob ultimam syllabam Post BRON, ob nitimam (yilabatı nationam, excidifie videtur relativa vox, ON. Abique ea enim sagerrinte procedat fentantia. Scil. "Quaprop-ter Principem illum Deum (quem "cum universo cundem patant) st-"pote abiconditum éta." Hanc qui-que correctionem fuam fecera; ac el. et Markl. fagacitas.

open) diret, feil. Hase emea-datio prorfus elt netellaria, nifi Au-theris alicujus nomen intercidiffe dimetis: olim enim offEI legebatur. Notice correctio Xyland, Bant, Bantl. Markland. Fautores habet.

24 . IIAOTTAPXOT IBPI

Πυθαγόραν δε, Οίνεφεως Ήλιεπολίτε. μάλιsa d'à Gar, ais coines " Davuadeis n. Davudσας τὸς ἀνδεας, ἀπεμιμήσαλο τὸ συμιβολικὸν auron ni musnembles, diamikas airiymas va δόγμα των ηδ καλεμένων γραμμάτων ίερογλυφικών είθεν δοπλείπει τα πολλά των Πυθαγοεικών το σης Νελμάτων, οδόν ές τὸ, Mi έρλίen in diogen, Mnd in Koinko kadnadas Mude Poissa Porsues, Mude Hie maxaipu onat ever in oinia. Sand d's Eywys 3 mai to, The Μονάδα τως οδίδεας ονομάζων Απόλλωνα, 1 κ

4 Jaupaiders, und Suvudous vie didpas &c.] Quae de Italicae Fani-liae Pareire hoe in loco habet autier nofer, fimilia prorfus funt iis quae de codem Philosopho affirmut, in ejus vita, Lamblichus (p. 36, Ed Guamelia.) vita, Iomblichus (p. 36. Ed Commeliu.) Gaspactipus ve nal reprince ind Fosylnopisus iselus nj mpopelis. De affinitate vero quae Pythagusus Phiaffinitate vero quae Pythagoras Phi-losophiam inter, et Aegyptiam erat, multi multa disputaverunt tum ex-multi multa disputaverunt tum excutiquis, tum recentioribus, quae qui-lem omnia in medium profure et ad ancem perpendere non est hujus commentationis. Unicum vero teltimonium, ad hune locum praecipus fpottam, achibeho, quod apud Gioment. Alexand. legitus (Stroms 5 p. 666.) Αθτίκα τος βαςθώς» (Λεχγρτία») φιλοσοφίας, ατου σφίδρα letanique μένα, δετίθει το Πιθαγός ατριστρέγλα;

2 zal vò vò Morale] Istud TO ex conjectura, necessarium quippe, primum addidi; quam tamen postes correctionem auctoritate Edd. Aldin. et Bafil. comprobatam vidi; abi haec

vox dierts much Service) Olim legebatur KAI ATAAA THN 'Ap-Tipis, abfurde quidem, cum auctoris mens fit, " Bindriam illum naperam nal' ifoxin, quod aiunt, Dianam vo cari - atque ita paullo ante THN MONADA 'Arfahara, et non contra μον. τον Απίλλωνα nuncupaverat; et deinceps "Αθψών ΤΗΝ ΕΒΔΟΜΑΔ. et non τὰ ἀθ, ἰδθομαδ. De Neptuno ctiam cadem observare licet; adeo ut de emendatione nostra ne minima quidem possit restare dubitatio.

5 voir les # lapir | Island TON ex - suctoritate Ed. Aldie. suo loco resti-

tui. Ceteris enim Edd, abeft.

IZIAOZ À OZIPIAOZ.

Ποσειδώνα δὲ τὸν σερώτον Κύδον, ἐοικέναι ⁵ τοῦς ἐπὶ τῶν ἱερών ἰδρυμθρίοις, πὰ δερυμθρίοις νὰ Διὰ τὰ γεαφορθρίοις νὰ Διὰ τὰ γεαφορθρίοις τὸν γῶ βασιλέα καὶ κώετον 'Οσεριν ὁφθαλμιῷ τὰ σκίπερφ γράφεστιν. (ἔντοι δὲ καὶ τοιμόσμα διερμαθώεστι Πολτοφελλικον, 'ἐντοι δὲ καὶ γυπία γλώτη φερίζονος) τὸν δὲ Οὐεανοῦ, τὸ ἀγραφορια διερμαθώτας Τον ὁφθαλμιὸν Αἰγονηία γλώτη φερίζονος) τὸν δὲ Οὐεανοῦ, τὸς ἀγραφορια δια αἰδιότηζα, Καρδία 'θυμιὸν ἐκχάρας ὑσοκαμθρίης. ⁸ ὁν δὲ Θήδους είκόνες ἦσαν ἀνακείρεμας Δικας ῶν ἀχειρες' ἡ δὲ Ε΄ δερχιδικας εῖ, καθαμύσες

o ic 8 pis Oc vò wohi — Opa
collo-] Ita, ex correctione, imprimendum effe curavi, ipfa verborum
confiructione necessario essaginate;
olim enim absurde extabat, is TO pis
Oc — OPAZONTEE — at pro TO,
TOT exhibet Ed. prime — Quod
vero ad rationem nominis Oficialis
attinet, quam hoe in loco assignat
Austor, candem videre est apud Enfels. (Prasp. Evang. lib. 1- p. 27,)
aliosque scriptores.

7 Supis les gasque ornampione] "So" pis illud (inquit Xyland. in annot,
ad locum) "vitiosum est. Legendum
" existimo OTMIATHPIOT; et sieri

7 Suph is gaique direction [11 Su11 ph illud (inquit Xyland in annot, ad locum) "vitiofum eft. Legendum
11 existimo OTMIATHPIOT; et fieri
12 potest ut is gaique hujus, aut hoc
13 is gaique glossema sit, inque textum
14 culpa librarii insertum. Orus A15 pollo, qui circumfertur, sic scribit
16 (lib. 1. Hierog. 22.) alyurius yest
16 pollo, Suprarigius ausipuss Cu-

" ypapio, y inim nagiar : atqui
" conflat ex Hermetis Trifmzifi Af.
" clepio, quem Apuleius transmitt in
" Latinum fermonem Ed. Aldin. 182.
" Aegyptum cosli fuific imaginem; ut
" mirum minime fit, Corde in foco
" ardente posito utrunque fuific se-

" praefentatum."

" is di Officer electric Joses] De his Imaginibus plura habet Diod. 8ic. 1. T. p. 45. vérus (judices scil.) d' is dic T velegue inflended passen readmile orde electric, legale via passen è l'Aggodinarie, legale via passen è l'Aggodinarie, legale via inflende è l'Aggodinarie, legale via inflende in proposite, e victobladule impierre, and fishion arité maçue animore union. Tavang di vai Electric indiaret dia Francisco, via de aggodinarie d'ils del dangodinarie de de aggodinarie d'ils del dangodinarie d'assente d'als poès pôres filipasse l'Anglesse.

26 INOTTAPXOT HEPI

τα τοις όμματιν, οις άδαρου άμα την Δικαιο.
σαύλα τὸ ἀνώθωνου τους δε Μαχήμως
Καύθαρος Ιώ γγυφή σφραγίδω: τη γαρτικάν.
δε, τον γόνου ε ε ως σφαιροποιέσει, ε τροφίς
μάλλου ύλλω ή γρώσεως χώρου αξασκουάζου:
τες.

ια. Ότου ομό α μυθολογεση Αίγυπιοι σε Το Θεών ακέσης, σκάνας η διαμεκισμές, ή σολλα τοιαύτα ' σταθήμαζα, δα τών σευμην

Viticiam, imo mutilam esse hance Lestictum, imo mutilam esse hance Lestictum, imo mutilam esse hance assert videntus, memo est qui non social percipite. Ad imme vero modelm quate antinca sunt supplet audissima Markitani, cidinas II, obe el miliama Markitani, cidinas III TON ORNON [vol 215 TO TRAMA] ON [O] opas consulos — Qua quidam anenidacione aibil propius ad es, quid de hot Anituali alibi straduttur, accordane potel. Its mim ipse polas Phanaccias p. 678. Ed Staph, ed Huschigas riche in 1708. Ed Staph, ed Huschigas riche in 1709. Ed Staph, ed Huschigas ri

baco stro visilias, imbr soço im abmente de la como de la como de construción d

TA, sullo cum fenfe. Kifent. Barr. Bart. — M TOT THA TA corrigio diast. — M TOTALINA AND THAT IS A

d verenniere let author es emendations reported pro string e orzen, mantes qualitat, qual din obclasiat, Sylando quiden 1870; organi delli ad sveren fellio

Mor pumper dians is pender of Triner Asyes reporte stary weregulabler, End to Kura nucine Epulio hisyeow, and & Gue to quaxθαών ή τὸ άγρυπτου, ή τὸ φινώσοφου, γνώσα η άγιστα το φίνοι τὸ το έχθροι δείξοιδς · ή סחסנו ל וואמדמי, זה אסקומדמדים דוו שנטון י סטי OIXMETIN. ESE TON HAION ON ANTE VOLLEGEOR POPE ναι τον αινιτιόμενοι ή οδ τον ωμόταλον Περσών

nem propius accedat, et Bentleii in- ne haud multum abludit) repon er et Barreri nucloritate fullra-que comprobată fit, utram prac-

* The Theor in Roll roullyon Bripos discount mounts] De Harperate,

" pingunt, limentes quafi que is m " ex humidis accondatur." Ita pri altimis (quod Jam non fit) opti

1. ovopaliar

Βασιλέα καὶ φοδερωταίον ΩΚΟΝ, δποκτείναντα πολλικό, τέλο δε κὶ τον Απι δποσφάζαντα κὶ καίαδες, τέλο δε κὶ τον Φίλων, ἐπάλεσαν μακαίρονταν μέχει νιῶ ετως ἐν τον παταλέγον τῶν Βασιλεών, ἐ κυρίως δίπτε την επαταν ἀντε σημαίνονλες, ἀλλα εποίως παρεικάζονλες. επα δη τα πολι σελι ἀκέσασα καὶ δεχομθήνη πορεί τῶν ἔξηγεμθών τὸν Μύθον ὁσίως κὶ φιλοσόφες, κὶ δρώσα μεν ἀκὶ κὶ διαφυλάπεσα τῶν ἐκρών τὰ νενομισμένα, 5 τε δε ἀληθη δόξαν εχειν κῶν Θεών, μηδεν οἰομένη μάλλον μήτε θύσεν μήτε ποιήσειν αὐτοῖς κεχαρισμένον, ἐδεν ἔλα].

Solem fratuant, et ad Ranarum patriam amandent. Nihil vero certi abique MSS, fratuo; praefertim cum ab iis (Theophrafio praecipue et Phinio) qui de Loto scripferint, observatum est, gaudere eam palustribus praecipue regionibus, "sub veipera moe: "rere, sub aquis latere, caput obmubere mira industria, ut vix manu demissa possit inveniri." vid. etiam Gale not. ad lamb. p. 288.

Tou di alabi difar i con wiel Guirl Eadem prorius est Porphyrii fententia, uti extat wiel away. L. 2. 5. 60., wilding di, iri turus Apalar uz i zuwi ol Giol, ile di zà 500. Problimor tur wooriollus, propire

Lurian daubännfler rie belde megl auf rur en und W mpulparen dichentun, wur i rusppur, ni örese, ni dinanis iran:

iras;

Aivilas di i Müde dre] Potior videtur effe lectio, quam ex ingenio excogitatam in verhone fequents eff Baxter, pro noviffimo verbo OTTON legens. Vid. quae de hac Mythologia marrat Herod. 1, 2, c. 144.

it weilm apieus wife own bir]
Vitima vox neutiquam hoc in loco
fare potest. "Vellem igitur (inquit
Kyland in Not.) "ETNEAEIN legere,
ii i. e. concinnare, in man farmane
"contrabere:" quam quidem viri
doctifimi emendationem certifimam

CEN.

INIAON & ONIPIAON, 29

τον λοποφείξοιο κακόν Αθεότη Ο Δεισιδαμονίαν. 13. 1 Λέγελαι ή ο Μύθος όδε το βραχυτάτοις कंद हैं एहत मर्वा एक, रक्षेर वेश्वाहका क् कर्विन τών αφαιρεθένων. δ Ρέας φασί κρύφα τω Κρόνω συγγρομένης, αιδόμθρον έπδάσαδς τον Ήλιον מנידה, עודב עלעון, עודב כוומעדם דבאבוי בספולם ב τον Ερμήν της θεού, σεωελθείν, είτα σαίξανία σέθια σε την Σελήνω, η άφελόν α των φώτων έκας ετο έδδομηκος ον, τον συδύτων ήμερας σέντε σιμελθείν, η ταϊς έξήκον α κή τριακοσίαις έπαγειν, ας νωυ Έπαγομένας Αιγύπιοι καλέσι, में नका निकार श्रीकित में किया है में पहेंग कहाँ मा τον "Οσιειν γυέως, και φωνήν άυτος + τεχθέντι

cenferem, dummodo exempla effent, quae adhuc quidem non occurrunt, quibus conftaret, verbum ETNEAEIN hae in fignificatione transitive, quod aiunt, unquam fuiffe ufurpatum—
EYNOBINAI ex correctione praefiantiffimi Marklandi est — Dubitat
porro Xylander, neque fine causa, utrum praepol, EN non fit inferendum
ante puri, et insurro.

¹ τη μὸ σρότη] Scribendum, vel τη μὸ ΟΥΝ σρότη, vel ΚΑΙ τη μὸ σρότη. Markland. — Quae vero a Noftrade Deorum Natalitiis adducumtur, non in omnibus confentientia reperiantur cum ils, quae ab aliis tum Historicis tum Mythologis tradantur.

Died. Sic. lib. 1. p. 13. Ed. Rhodom. Merd है। रवल्य को Keiner बहुद्देवा, क्रे ripula to Adiaph Plas, garious and his two; & Mododóyas Ocean and Tow, raled it ties addigos, Aía to and Heas—— in it takes of Empopelous with and, rale lades of Empopelous and algorithms with appelous with appelous of the problem. Ocean at Impeliar tole translation "Ocean at Impeliar, is it Toping and Appelitm. Kal the mis "Ocean midgenessiones also Anisons, the it of the area Aimsigns. Plura vero had de re quotidina lectio facile suppediation.

Addin. petivi: caeteri enim tibil TAXand mis rung ? Mulohóyas Ociem

HAOTTAPXOT HEPI

Werene de Atlantion Errior de Con morrem ina di Haminla and nivera ès Onfais 5 vid paroperior on The lega The Dios quini inister, dans dynávier averreir po poñe, des METAZ BAZIABYE ETEPPETHE OEIPIZ PETONE में के वे महत्त कि किया को 'Origin के अल्लाई करिय केली गर रहें एक में गांत गर्कर विकास रेका देवानी करें-THE TENERS, DENNIQUE SOLDIER. THE de dos-Tov. 51) Tipa Ton Agineus, on Artonhava, on if west-Corsego Degr suce nation to rein de Tupole poi ranga, pende no xwego, and diapphearla क्यानम् रोवे क्लंड क्या एकंड महिंदोमक्केड क्या केल The Low ? on moderneous Autor Ti de mepulling

vid. p. 31.

ΙΣΙΔΟΣ ή ΟΣΙΡΊΔΟΣ.

Νέφθων, ων και Τελουνίνης Αφερίντως ίναι δι κ Νίκου ότομα (μετιν πίκαι ή του μός Όπερο όξι Ερμί του Ιπις ότι δι του Κερικ του Τυφώνα και του Νέφθου. Απίνους ότι του Επαγομόνα λαφορίδα πραξούρα, οι βασιλιάς ότα επειμαίτεζου, είδι με θερίπου αυτός μέχει τουτός. "γήμαδιαι δι το Τυφώνα του Νέφθου. Του δί κ Όσερο με ράθας άλληλου, η πρατή γράθη, εξ γασρός επα πάπαι σταυένας, έναι δι φασι η του Λεώρου έναι γεγανίνες. "ποι καλείδη περισθύτερου Ω επα γεγανίνες Α επα Αγουρίσες. Απόλουσε δι τέπο Ελελινών.

enfluir, postanorarion, falchinenem efficielle, qui in em centre serie di marrirone, vid fique la salverne Graffiche in a emendationen Life harpos manuferone, marrirone la postanorario de la companyapostanorario de la companya-de la companyade la companya-de l

oan iSigarion airis! Apud alia

Edd. auroir legere eff, millo em fanfa s qued a *Hanthi*o etiam mino tatum poline vidi.

" of tachille in squading to Spec Life Jano, and wanted blant specific Life patholoc General Linguage Sabelle in

W-25-

32 : HAOTTAPXOT HEPI

εχ. ' Βασιλαίον]α δε Όσιου Λιγοπίες μβι Δίθος λούσου βίε και ποικόθες απαιλάξας, εαρπές τε δείξου]α, και νόμες θερθρον αυτοϊς, εται Θεκς δείξου]α τιμού υς ερον δε γου υτασαν ήμερβρονον έπελθεν, έλαχετα μβι όπλων δευθέν]α, πειθοί δε τες πλείτες κι λόγο μετ ώδης πάτης κι μεσικής θελγομβίες αποσαγόμβρον, όθει Έλλησι δόξαι δελγομβίες αποσαγόμβρον, όθει Έλλησι δόξαι δελγομβίες αποσαγόμβρον, το τον Τον δόμαλα φυλάθεως κι αυτον είναι, το τον Τον δόμαλα φυλάθεως κι αποσσέχειν εγκρατώς έχεσαν, επουελθόν]ι δε δόλον μηχαεταδς, σιμωμόθες άνδρας έδδομήκον]α κι δύο πε-

eum Cl. Marklando rescribarnus, Sequitur enim 'Awóddana AE pwd

Baritaisila M'Orseu] Quae de Ofri jam dicuntur, quaeque de codem, his prorius affinia, apud Diodoram (lib. 1.) extant, cunnia in antiquifimum illum Aegypti regem, Mesem dictum, unice conveniunt; adeo ut vir ullus reflat dubitandi locus, quin idem fit uterque. Imo difertis verbis tradit Diodoras, a nonnullis feriptum effe, quod ille vir qui a ferima vivendi ratione primus Aegyptics revocavit, ealque idolipus asquir ulum docuit, Meses vocavetur. Ita enim ille, rérro rè signou oi più sie "Irus [15] "Orseo, ita enim antea disterat p. 13, Ed. Rhodom] disapignou, al M

είς του Ψ συλειδο βασιλίου + διομαζόμου ΜΕΝΑΝ.

* η Θυθε hilfelle τιμών] Legit Cl. Marklander and Θυθε ΔΙΔΑΒΑΝΤΑ τιμών. Eleganter quidem et vere, nam sagende ARIBANTA immedia; tius ferme praecedit.

3 Διονόνη τὸν αὐτὸν είναι] Ita Ho-

³ Διονόσο το πότο είναι] Ita Herest lib. 2. c. 42. Onle γαίς δι d τας πότος άπαθες έμοιας αίγοσλοι σέσθαι, στλο "Ιστάξε νι και "Οσέριδονό δι Διόνοσο είναι λέγοσο. Ες pollem cap. 144., "Οσερε δί Γει Διόνοσο ααθ έλλαδα γλώσσαι. Eandem quoque tem apud δίσιδια Hiβος, τοροτίσο εξ. lib. 1. p. 10. Ψ δί απας 'Ιλλανι σάλαι Μυθολέγου τους πόσ Όσερο Διόνοσο σροπαγορείσες, και Σείρου σερους.

ποιημένου, καὶ συμεργού έχουλα Βασίλιος δυ εξ Αὶδιοπίας τας εσαν, ἡν ὁνομάζεστι ᾿Ασώ Ε δὲ Ὁσεωθ ὁ ἐνμες τς πσάμθρου λάθρα τὸ σῶμα, τὸ καλασιδιάσανλα το σῶμα, τὸ καλασιδιάσανλα το σῶμα, τὸ καλον τὸ κεκοσμημένλω τὸ τῆ τῆ τῆ τὰ τὰ με γεθο λάρνακα καλην τὸ κεκοσμημένλω τὸ τῆ τῆ τῆ τὰ τὰ με γαμαστάντων, ὑποχέος τὸν Τυφώνα με ταμολιάς, ὁς ἀν εγκαλακλιθείς ἐξισωθείη διδόναι δῶρον ἀιπολ τὴν λάρνακα. τὰ εκρωμένων δὲ το δύτων καθ ένασον, ώς κόθες ἐνήρμοτλεν, ἐμεδιότα τὸν Ὁσιριν καλακλιθήναι. Τὰς δὲ σεωόνλας ἐπιδραμόνλας ἐπιδράμονλας καλας ἐπιδράμονλας ἐπ

* τփ "Ιδιι --- iγκρατῶς iχωσαι] Fotte, iγκρατῶς ΑΡΧΟΤΣΑΝ. Markland.

Tropina II artisto μο είδη τειδ.] Sapientissimus enim ille, sive ΘΩΥΘ, sive ΕΡΜΗΣ, (vid. Philos. Bybl. apud Eufeb. Prasp. Eveny. lib. 1. c. g.) sive Mercurius, Ifidi a Consilius erat. Aiunt enim, prinsquam expeditionem suam susceptate Ofiris, red assle sid αίγυνθον καθαγόνωνα, ε το Ψ έλω έγρημονίαν Ισιδ. τῆ γρυνικώ παγαδόλα, καυτή μο παγαποκτατώναι σύμθωλου τὸν Έρμη, δια τὸ φρονώνι τῶνω διαφέρω Ψ βλλων φίλων. Died. Sic. lib. 1. p. 13.

difaclashibit] Hant vocem, momente fagacifimo Marklando, dedi pro EFRATAKAEIZORIZ, quae olim legebatur. Promittit enim Typho fe dono Arcam illi daturum, qui decumbent, non qui inclusus, magnitudinem ejus exacquaret. Atque ita in sequentibus legitur, ipcassa vis Oosea KATAKAIOHNAI, decubuisse seil.

Trick di στεκίσιας] Haud equidem inficias eo, quin ETNONTAE hoe in loco fiare possit; mallem tamen DT-NΩΜΟΤΑΕ legere; (qua voce paullo aute de his Typhonis Sociis usus erat,) scil. qui conjuraverant omnes statim ex passo accurrant. Eadem prorsus habet Textexes ad Lycophron. "Oceges, à και Διόνυσω, βασιλαύς ἐνκός-χων αλγώνου είνο τυφώνω. Ε εδιλορί » Ε ΣΤΝΩΜΟΤΩΝ μιληδίο καθείμόδη, ε εξετέθη πολλαχώ. Hanc quoque emendationem occupavit practiantissimus Marklandus.

C

34 HAOTTAPXOT HEPI

λαζόνλας έξωθεν, των δε θερμέ μολίδδε καταχεαμένες έπε τον σολαμόν δξενεγκών, ή μεθώνας δια δ Ταναϊπκέ εόμαλΟ είς την θάλασσαν, ο δια τέτο μυσητόν έπινω, ή καταπίνεον
όνομάζων Αιγκήλίες. ταυτα δε σεαχθήνας λέγεων έδδόμη έπε δέκα μίμος Αθύρ, όν ή τον
Σκορπίον ο ΉλιΟ διέξωσιν, όγδοον έτΟ ή είκοεον το έκων Φασίν αυτον, ε βεβασιλωκένας, χεόνον τοσέτον.

ω. Πρώτων 3 τω τον σελ ' Χέμμιν οἰχοιώτων

* καθαχιαμόνες] Ita emendavi pro ΚΑΤΑΧΕΑΜΕΝΩΝ, constructionis ratione postulante, cum ad συνμόσεις necessie est hoc verbum referas, acque ac καθαλαδόθας, quae igitur yox recte se habet; adest porro tum Bentleii tum Marklandi auctoritas. Jamque omnia sana esse et integra arbitror, nisi forsan pro θέρμα μολίολο, ΘΕΡΜΟΝ ΜΟΔΙΒΔΟΝ reponere velis?

Michie ir in ____ isopalan]
Lege, profile ETI in __uti paullo
poft, raça xai; and aflorence ETI NTN
did roure. Et pro isopalan mallem
NOMIZEIN. Markland. Pro alyunrisc legit Bentleius, AITTITIOIE.

Baxt. Bentl. Marklando emendavi pro EKEINOT, quod caeterus Edd. turpifime occupat.

¹ Χίμμι»] Ita certiffima ex correctione imprimendum esse volui, pro

ENNIN, quae vox olim extabat. Audias enim Herodotum lib. 2. c. 91. Eri di XEMMIE WOLIS MIYARI 16mi F Gulanni, et deinceps, Jran of XEMMITAI, Vnum insuper Diagorun exicribam, non ea tantum gratis ut emendationem defendam noftram, fed ut accuratius nofcat lector, quinam fuit Pos ifte, de quo tot nobis przedicant antiqui Myrbolegi, quique etiam Satyri. Died. Sie, lib. 1. p. 16. Ed. Rholom. wngahabis i in the coarnas (Oficida feil) 6 7 HANA. diapogéolos vad T aigualian repairero. Túry yaig rū; byzagiu; al pápa dyálpadla usuvantúra nellá mír ingòr, dlital nai mólip inúvopor nellá vir Ocalda, nadminin & ind & tygocies REMMIN, & REMMIN, pubique-di aŭrë (i.e. Ofiride) weel rês Ailsarias algunas kipurs areds aprin rd F EATTPON you (Satyri fuerunt τόπον Πουών η Σατύρων το στάθος αἰολομένων, η λόδον ἐμεδαλόν]ων ταξοχαίς κη πλοήσεις ἔπ νῦν ολολ Βτο Πουπαίς τοξοσαδορωέως την δ³ Ισιν αἰολομένον, κείρεως μέν ἐν] αῦθα Ε σκακάμων ένα τη σείνου διομα εκλην αἰναλαθείν, όπει τη στόλει μέχει νιῶ διομα εκρησιν το γο διπος ερείν, * κόπλειν λέγεσι στομομένω δε στούτη καὶ διπος εσαν, εδένα επος σεκθείν αἰτος οσανόη ον, αλλαίς παιδαρίοις στιμτυχέσαν, ερωτάν σελ της λάρνακ. 6 τὰ δε

genus Simiarum, quas a mitiflima natura commendat Plinius, quaeque TITYPOI vulgo, non minus quam EATTPOI appellabantur. De iis Solinus; funt et quas vocant Satyres, facie adnodum grata gefficulatis motibus inquistas) is Quon but & boques (xen πομάς, είδαι γας τόν Όσιςυ φιλογή. Χυτα—τάς δε Σαϊέςσς πρός δρχασυ, i pidoplier, i marai diren, E sai-Far bilas el lives maganophinas weds ris sparaies. Quae vero de origine Paniceram Terreram hoc in loco affert auffer, ex mente feil. Aegyptiorum, vix funt ejufmodi, ut euiquam hominum nunc dierum perfusdeant. Quanto igitur melius fummus ille Be-chartus ! Ideo Pan dicitur terrores Panices immittere, quia totidem litteris Pan Hebraice is dicitur, qui attonitus supet. Al enim, terreri, timere

A Abyor in Calberton] Its pro AO-

TON fubilitui, fuffragantibus Edd.

³ Korlo] Nomen hujus urbis, uti a Xylandro observatum est, apud Strabonem aliosque auctores KOHTOZ scribitur; imo apud hunc ipsum librum is KOHTΩI postea reperiemus. Nihil tamen immutandum este censeo. Vti enim et Χίμμις et Χιμμω recte dicta est ea civitas de qua paullo ante disputavimus, ita crestendum est, hanc quoque urbem et KOHTΩ est KOHTΩΣ vocari solitam suisse, illam nimirum ad Copticam terminandi rationem, hanc ad Graecam propius accedentem.

propius accedentem.

* niefius Afyuri] Forte, niefius
*EAARNEZ Aryuri. Markland.

segorabin] Legit zpilnóraloille Bentlein HAPEAGEIN, fenfu quidem ad audoris mentem quam maxime adcommodato.

o ra di regin inganéra] Ita cum C 2 τυχειν έωρακότα, & Φράσαι το σόμα δι δ το αλείον οι Φίλοι τε Τυφώνω είς την Βάλαωσου έωσαν. Οι τέτε τα σαιδάρια μανθικήν διώαμιν έχον οιεως τες Αιγυπθίες, & μάλισα ταϊς τέτων ⁷ όπου εως κληδόσι σαιζόντων & iεροϊς & Φθεγρομένων ο, πι αν τύχωσι. ⁸ αιδομένω δε τη άδελφη ερώνας συγεγονέναι δι άγνοιου, ώς έαυτη, τον Όσιριν, & τεκμήριον ⁹ ιδέσαν, ¹⁰ τον

Baxtero et Bentleio rescribere et edere ausus sum, pro pravissima omnium lectione, ΤΑ Δ' ΕΤΤΧΕΝ ΕΩ-PAKOTA καὶ Φράσκι, quae caeteras quascunque Edd. obsederat.

7 orlinax Ita legitur hace vox apud MS. Petav. eam itaque haud hachtanter in textum admifi. Olim enim OTEYEZOAI ferebatur, vox nihili. De more aegyptio per pueros divinandi confulas Aclian. de Animal. lib. 11. c. 10.

" ai διομένη δὶ τη αὐλοῦς ἰρῶνῖας] Mendosa omni sine dubio est haec lectio, quaeque adeo, salva constructione, neutiquam stare possit. Bentleius igitur, uti et Markland. emendabat τη αὐλοῦς ΕΡΩΝΤΑ, atque ita ipse olim conjeceram. Vereor tamen ut haec lectio cum iis quae statim subsequantur satis apte conveniat. Haud enim ex historia patet, Osein fororem suam Nepthyn, Typhonia uxorem, unquam adamasse, sed, quod prorsus est contrarium, Nepthyn statrem Oserim clam deperiisse; atque adeo consessim dicitur, Oserim a Nepthyn at Nepthyn satis adeo consessim dicitur, Oserim a Nepthyn satis sa

thy deceptum cum ea ayroia, oc iauvin, por errorem, tanquam cum Isido axore coiisse. Neque porro credibile est Iso tam misere Oficio amaturam, tantosque labores ejus gratia sustentaturam, imo furtivum eorum paretum educaturam fore, si modo in Sororem amores ille suos prius transfulisset, cumque ea lubens rem habere consuesset.—Si vero mecum jam emendes, et legas EPOYEHI, omniatibi plana erunt et inter se congruentia, scil. Isidem porro comperto Oscrin per errorem cum sorore amante, tanquam secum, rem babuisse, et argumento &cc. utraque vero Ed. Basil. EPONTA exhibet.

Pideras Olim IAOTEA, cohos-

rò mondo riparo] Hacc lectio est Cod. Bafil. fer. camque a Plutarchi manu provenisse ne minima quidem posses este dubitatio. Ita enim postea, chim secundum quorundam Philosophorum notionem hujus partis Fabulae explicationem aggreditur,

Control Manual States

bone crisis.

ΙΣΙΔΟΣ ή ΟΣΙΡΙΔΟΣ. 37

Μελιλώτινον σέφανον ον ἀκείν Φωξά την Νέφθων κατέλιπε, τὸ ταιδίον ζητείν. ('' ἐκθείναι γὰς δύθυς τεκεσαν διὰ φόδον τοῦ Τυφών Φ). '' δύρεθεν χαλεπώς Ὁ μόγις, κυνών ἐπαγόντων ἐκειν την Ἱσιν, ἀκτςαφηναι, Ὁ Χρέοζ φύλακα Ὁ ὁπαδὸν αὐτης, ''' Ανεδιν το σοσαγορουθέν α, Ὁ λεγόμθρον τὰς θεὰς φερυρείν, ἔσπες οἱ κύνες τὰς ἀνθρώπες.

p. 652. Ed. Stepb. oras di maiorásas à Neilo, infreina mangiagn Tois la xativer, Tero ules Orleidos wpos Nipour zahurur, und T arachaσανόνων Φυτών έλεγχομένην, ών κή τὸ MEAIAQTINON is isu, & prot pu-De amogevirle, zal amoduplire בוש שבור שנים דעם דים בו או Quod autem herba haec ad corollas componendas aliquando destinata fuerit, constat ex Athenaei lib. 15. p. 680, ubi haec leguntur, ΜΕΛΙΛΩΤΙΝΩΝ τ ς εφάτων μεημονεύειν 'Αλεξιν. Neque quidem hunc Meliloti usum intactum reliquit Plinius; ita enim ille, Nat. Hift. lib. 21. c. 29. " Meliloton, " quod Sertulam Campanam voca-" mus - coronas ex ea antiquitus " factitatas indicio est nomen Sertu-" lae quod occupavit, odor ejus croco " vicinus &c." Legit autem Turnebus hoc in loco 78, MEN AUTINON, eundemque ad modum eum correxerunt illustriffimus Spanhemius in Difsertatione de Praest. Numism. et Cuper. in Harpocrate suo. Antiqua fuit lectio. ne ignores, TON MEN AATINON.

indeñai] Olim EKEINON, abfurdissime vero, cum ad substantivum
wastios referatur necesse sit. "EK" OEINAI igitur ex conjectura (pro
" EKEINON scil.) restituo, inquit
" Xylander, cum invenerim apud
" MSS. OHEINON". Ego autem restitutionem hanc tam necessariam esse
duxi ad mentem auctoris tum explicandam, tum implendam, ut in ipsum
textum admittere non dubitaverim;
quod etiam ante me secerit qui sec.
Basil. Ed. procuravit Xylander ipse,
ubi disertim legitur EKOEINAI yas
evous rax.

12 supedis] F. sugedis AE.

13 "Arugin προσαγος ευθύντα] De Anubi haec ferme funt quae tradit Diod. (lib. 1. p. 77.) in qua parte Historiae de facris animalibus apud Aegyptios agit. Τὸ δὶ πόνα συθης εύω ἀνθρώποις, κὰ φυλακλικὸ είναι. Διόπες τὸ θιὸν τὸν πας αὐτοῖς καλύμινον "Ακωίν, πίνου ἔχειν πεφαλήν ἱμφαίνοῦλες, ὅτι συμαλοφύλας ἤν τῶν τὸν "Οσις εν, κὰ τὴν "Ισυ. "Εποι δί φασι τὰ "Ισιδο προηγυμένες τὸς πίνας, καθ ἔν Ες 3

non abjurdifine. withit come est frequenting.

ιε. Έχ δὲ τέτου συθέος σεὶ τῆς λάρνακως, ὡς σεὸς τὴν ' Βύβλε χώραν ὑπο τ θαλάθης ἐκκυμονθεῖσαν αὐτὴν Ἐρίκη τινὶ μαλθαεῶς ὁ κλύδων σερσέμιξεν. ' ἡ δὲ Ἐρίκη κάλλισον
ἔρνω ἀλίγω χρόνω καὶ μέγισον ἀναδραμεσα
σειέπθυξε ὰ σειέφυ ὰ ἀπέκρυψεν ἀντὸς ἐαυτῆς. θαυμάσας δὲ ὁ Βασιλούς τὰ φυτὰ τὸ μέγεθω, καὶ σειτεμών τὸν σειέχονλα τὴν σορὸν
ἐχ ὁρωμένλω κόλπον, ἔρεισμα τῆς σέγης ὑπέσησε. ' ταῦτά τε συδύματί φασι δαιμονίω φήμης συθομένλω τὴν Τοιν εἰς Βύβλον ἀφικέος, ὰ
καθίσασαν ἐπὶ κρήνης ταπεινήν καὶ δεδακρυμένην,

zaiel ichrei ror Oosen, ra re Bugia, ni rec dwarlerras dwiegen. vid. Atlian. Hift. Anim. lib. 10.c. 45. Quando autem, quae de Anubi alio loco scribit Diodorus, ad historicam veritatem propius accedere videantur, neque ea quidem in medium proferre gravabor; extant autem ejustem libri pag. 15. 19 8 3 Ooigid: our-FPETEDIA due Aiyuou vide, ANOTBIN re uni MAKEAONA, diapsgésius de-Beig. apportent 31 Xbicagas toge चेंद्र केंग्नासर्वक नहें करते कर्णनेंद्र क्रिक्टिक Tor & yae "Arubir wegebidas zurin, τὸν δὲ Μακιδόνα λύκυ αγοδομήν ἀΦ΄ ής αίτιας ε τα ζυα ταύτα τιμηθήναι waga rois alyumlious.

¹ Βόζλυ χώςαν] Olim BTBAON legebatur, Emendationem vero noftram Graece Linguae indoles efflagitat prorfus. Hanc quoque correctionem a Bentleis occupatam pofica widi

" i di deinn nakkiros lero dradoapsoa] Nihil temere immutandum effe duxi; nondum tamen mihi fatis perfuafum eft, hunc locum fanum integrumque effe. Quid enim? Num in hunc modum haec inter fe fint disponenda verba, i di feixa, záx-Airor nal payer. Teres, baiye x. dradpap. Erica feil., pulcherrima maximaque Planta, brevi tempore in altum excurrens &c .- Hanc vero conftructionem duo funt quae maxime impediunt, primum quod EPNOE non Plantam five Herbam ipfam, fed potius plantae germen five excrefcentiam fignificet; deinceps, quod Erica

ἀλλφ μεν μηδενὶ σε σταλέγεως, τ ή Βασιλίδος τὰς θεραπαινίδας ἀστάζεως κὰ Φιλοφρονείως, τήν τε κόμην σε σπλέκεσαν αὐτών Ε τῷ χρωτὶ θαμας τὰν διωδίδιν ἐππνέεσαν ἀΦ ἐσωτ. ἰδεσης ή Βασιλίδος τὰς θεραπαινίδας, ἵμερον ἐμπεσείν τ ξένης, τβ τε τριχών Ε τε χρωτὸς ἀμεροσίαν συνέονλος. Ετω δε μελαπεμφθείσαν ης βρομβρίων συμήθη, το οιήσαως τε σαιδίε των τίτθω. ὀνομα ήτῷ μβρ Βασιλεί, Μάλκανδρον εἰναί Φασιν αὐτὴν ή, οἱ μβρ δ' Ας άρτων, οἱ ή Σάωσιν, οἱ δὲ Νεμανουῦ (ὅπερ ἀν Ελληνες 'Αθωνάβα) σε σσεπείν.

15. Τεέφαν ή τω Ισιν, αντί μας τον δάκ-

fua fit natura, inter plantas minores recenfenda, neque ad tantam proceritatem prius excucurrerit, quam arca ei insedisset. At dicas forsan καλλιΣΤΟΝ ΕΡΝΟΣ referri debere ad ἀναδραμῶσα. Vereor tamen, ut satis graece dicas ἀναδραμῶσα καλλ. iço. scil. emittens pulcherrinum germen &c.—Si vero mecum praepositionem ΕΙΣ post için, quam excidisse arbitror, inseras, nihil erit amplius quod te morari possit. ἀναδραμῶσα enim ΕΙΣ καλ. iço. aeque apte dici queat, atque apud Theophrassum dicitur, ἀναδρομή εἰς βλάς ησιν.

3 ταῦτά τι] Imo TATTA ΔΕ legendum est, si quid ego video. Neque enim haec verba, vel cum prioribus, vel cum posterioribus tam immediate conjungantur, ut copulantem

istam particulam requirant. Eandem quoque correctionem praestant Cl. Marklandi notulae; qui porro KOP-MON, (truncum scil.) substituendum putat pro KOAHON, quam vocem paullo ante legisti.

* συνήσαιδαι Ε σαιδία την τίτθης]
Deeffe videtur ΤΟΥ ΠΡΕΣΒΥΤΕΡΟΥ. Duos enim filios habuit Regina:
Natu vero Majoris nutrix conflituta
fuit Ifis; vid. feqq. Markland.

S'Aragray] Hanc vocem ex Edd.
Bafil revocavi, cum apud alias AZHAPTHN male legeretur. De Aftarte vero illa, Bybli Regina, perque
totum ferme Orientem postea celeberrima Dea, multa habent tum Historici tum Mythographi (vid. Auttor,
de Dea Syria ap. 3 vol. Lucian. p. 453.)
Aspartem vero nusquam alibi temere

C4

τυλον εἰς τὸ ςόμα τε ταιδιε διδεσων, νύπτωρ δὲ πεικαίεν τα Ανητά τε σώμα . αὐτην δὲ γρομβύλω Χελιδόνα τῆ κίονι πεπέτεως καὶ Αρηνείν, ἀχεις ε την Βασίλιος διυ περφυλάξασων ε εκκεφιγεσων, ὡς εἰδε πεικαιόμβρον τὸ βρέφω, ἀφελέως τλω ἀδωνασίων αὐτε, την ἡ Θεδι φανερών γρομβίλω αὐτήσαλς την κίονα τῆς τέγης ὑφελεσων δὲ ράτα πεικαλύ ψασων, ε μύρον καταύτλω μθρ ὁδόνη πεικαλύ ψασων, ε μύρον καταχεαμένλω, ἐγχειείσαι τοῖς Βασιλείσι, ε νωῦ ἔτι σέδεως Βυδλίες τὸ ξύλον εν ἱερῷ κείμβρον Ἰτσιδων. τῆ δὲ σορῶ πεικεσεν, καὶ κωκῶσων τη λικετον, ώττε τῆν παίδων τε βασιλέως τὸν νεώτερον ἐνθανεῖν. Τὸν ἡ πρεσεύτερον μεθ ἐαυτῆς

invenias. 'Αγάςτη. Suidas, ΑΦΡΟΔΙ-TH. Ita Cicero de Natura Deorum, (1. 3.) Quarta venus Syria, Tyroque concepta, quae Aftarte vocatur, quam Adonidi nupfiffe traditum est. - Obfervandum porro est, pro MAAKAN-APON, quod nomen est Regis Bybli in omnibus quae extant Edd. Baxterum substituisse MAAKAPOON vel MEAIKAPOON: Hancque veram et genuinam hujus nominis scriptionem existimo. Nomen enim videtur commune fuiffe omnium Phoenicum Regum, quafi כלך vel לכי קרתא Reges Civitatis dici. Vt nihil dicam de Melicarthe illo, qui Tyrius Hercules colebatur.

ibid. of & 'Agaglar, of di] Hanccine etiam lectionem pro fincera venditari? Iterum iterumque tecum perpendas, mi lector, et ni falfus omnino fim, tandem perspicies vel TOTS MEN, TOYE AE rescribi oportere, vel, quod ad eandem rem redit, pro ΠΡΟΣΕΙΠΕΙΝ legendum effe ΠΡΟ-ELITIOYEL. At minori immutatione. inquit Cl Markland, ad fanitatem reduci potest locus corruptissimus in hunc modum; ATTHI A, of mir "Araerm - oi di Neparer, owe a --- weoriwom, parenthefi amota.-Sit vero penes lectorem judicium.

¹ ireçayĕsas.] Olim etkpatot-£an

IEIAOZ GOZIPIAOZ. 4

Exercus & The copy eig Thoior coleplested diaz Απναι. τε δε Φαίδρου σολαμού σνόυμα τεαxitego 2 cales and iso This is, Dunalin σαν αναξηρώναι τὸ ράθρον.

ic. One de weator epopulas etures, author καθ έσωτην γρομένω, ακιδίξαι την λάρνακα, Ε τῷ σερσώπω τὸ σερσωπον ἐπιθῶσαν, ἀωτάσαοξ & δακρύειν. τε δε σαιδίε σιωπή σροσελθόν-TO in The omder nai nalapedulávorio, aidoμένω μελασραφήναι καί δεινον των οργής έμ-Exelui to 3 wardlor Gox duaged to taplos, άλλα δοποθανείν. οἱ δὲ φασιν έχ έτως, άλλ, 'ον είρη αι τρόπου, ενισεσείν είς την Ιάλαοτουν έχει 2. εχαν ή τιμας δια την Θεόνι ον οδ άδεσιν Αιχύπλιοι

EAN extabat. In Edd. vero Aldin; et Bafil. KEKPATOYEAN fcribitur, Litteris scil. K et E inter se mutatis. Hanc quoque mendam et sensit et correxit Cl. Bentleius.

* intervalo.] Hace lectio eft Cod. Aldin. cumque ad mentem Auctoris multo magis fit adcommodata, quam EKTPETANTOE, quod verbum hunc locum antea obtinebat, illud pro hoc substituere non diutius moratus fum.-F. EKIIEMTANTOE.

2 and to stenias referor Ceterae Edd. pro ON, ΩΣ praestant, nullo vero cum fensu, uti optime viderint Kyland, Baxt. Bentl. Markland. - Vbi vero hoc nobis dictum fuit, inquit vir ille praestantissimus, quem novisfimum citavi? Nam quod narrat de Diage. P. 17. aliud videtur : Ille enim in fluvium cecidit; hic, in Mare; et tamen ad eam forte historiam haec funt referenda.

* or desour alyonor - Marigula] Audiamus vero quid de Manerote hot tradit Historiae Parens. lib 2. c. 79. Kal di a duqua inri Aire; Some is to powing doldeple iri, e is Kinge is is and until willor fond Broug iges. "Ers di alpustist à Aires παλιύμιτος ΜΑΝΕΡΩΣ. "Εφασαι δί μιι αλγόπλιοι το σφότυ βασιλιύσα λος alyonia walda peropería yeria (una

42 INOTTAPXOT HEPI

σως τὰ συμπόσια Μανέρωλα, τῶτον εἶναι. τινὲς Τον μὲν σαϊδα καλείως Παλαισινόν, ἢ Πηλέσιον, καὶ τὴν σόλιν ἐπώνυμον ἀπὶ αὐτε γρέως, κτιδείσαν ὑπὸ τῆς Θεε τὸν δὲ ἀδόμθρον Μανέρωω, σερῶτον δύρειν μεσικὴν ἱσοροδσιν. ἔνιοι δέ Φασιν, ὄνομα μὲν ἐδενὸς εἶναι, † Διὰλεκλον ἢ πίνουσιν ἀνθρώποις καὶ θαλειάζεσι σερέπεσαν,

de igitur nomen hoc aptius deduci queat, quam a Mene vetustiffimo illo Aegyptiorum Rege?) ล่พอยิสต์ที่ส 21 वर्तनके वेश्वपूर्ण विश्वपूर्ण पर्यापाय पर्यापाय थेया वी-วบที่โพง รานุทธิทิงลา. หู ส่องสีท ระ รลบ-ים בינים בינ Hujusmodi etiam Cantilenam apud Maryandinos in usu olim fuisse, et BΩPMON vocitatam, tum ex Hefychie constat, tum ex Nymphi, ut ejus verba ab Athenaeo citantur, lib. 14. pag. 619. 'Opolus di e rur paur irias kalarońskur är Tis, äs iktiroi (Margandini scil.) nala Tira imiguesacopina map' avrois ovribuar d-Josles avanadurlai riva rus acyaius weodayoginoiles Bugner [BOPMON habet Hefych. ad vocem] - Zaren Jr करें रहेर वेक्यमधीशीय रक्षेत्र वेक्ट्रे रक्षेत्र प्रवंदयह pelá tiro pepedudypiso deiro ni drandiscus, & E vir fre malles neu-ביים לומונאשרו, דסוסידם או ודי ס HAP AITTHTIOIE KAAOTMENOE

1 ironopos de airē.] Qu. de Graecitate f. Profaicis feriptoribus certe untatius eft ΕΠΩΝΥΜΟΝ ΑΥΤΟΥ, ut pag. 641. Ed. Steph. ΟΥ φασι Ε-ΠΩΝΥΜΟΝ γιγινίται τὸς 'Αρίρα, Markland.

4 Διάλικου δε σύνμουν ανθρώποις z. v. A.] " Quod fequitur (inquit " Xyland. in Notulis ad Locum) dia-" Acolos - wagein, et plura alia, vi-" tio fuo conjecturam nostram supe-" rant." - Quod enim certifimum est, quae jam leguntur, mendosa prorfus funt et corrupta. Nil vero defperandum est! Quid si igitur totum locum fie mecum refingas ? Masigula - διάλειθο σίνοσιν ανθρόποις κ MAATAZOTZI (Sic enim hoe verbum plerumque scriptum invenies,) weimers, AIEIMA TA TOIATTA HAPEIH. TOTTO TRE, TON MANE-POTA OPAZOMENOTE vel peacom ras, and foreir z. r. A. Quae quidem fic latine vertas; " funt enim qui " Manerata negant esse bominis no-" men, formulam vero loquendi esse " dicunt, quae bominibus bibentibus, et Fosta celebrantibus conveniat, " quasi qui optarent, ut felicia bace " quae jam agantur iis obveniant: "Hoc enim velle Asyptics quum " Manerota illum inter bibendum to-" ties in fe invicem iterent, et pro-" clament." Omnia jam inter fe cohaerere vides, et amice conspirare,

ΑΙΣΙΜΑ ΤΑ ΤΟΙΑΤΤΑ ΠΑΡΕΙΗ. Τέτφ χο τφ Μανέρωτι φεφζόμθρον αναφωνείν έκας οθε τες Αίγυπτίοις ώσπε αμέλει η το δεκκυμβρον αντοῖς εἰδωλον φύθεωπε τεθνικότω το κιδωπίφ ωτιφεεφμβρον, εκκ έκω τω όμυνημα ε ωτι Όπειδω
πάθες, ή τινες τω λαμεφύεσιν, άλλ το οἰομβες
ωδακαλείν αυτές χεμος τοῦς σαρουσι και λπο-

Ibid. τύτψ γὰς τῷ Max.] — In hune modum emendat haec, et interpungit Cl. Marklandus — ΤΟΥΤΟ τος, τῷ Maxigoli Φερεξόμενον, ἀναφωνών etc. Hoc enim, νοςε MANE-POE intellectum, etc.

5 "Ειδωλον άνθεώπα τεθνικότος etc.--] His prorfus funt fimilia quae affert Herod. lib. 2. cap. 78. 'Er di viges סטשסוקסו שלמונוססו של דושי, ומושים (EIII) dimes yirurlas, engepiges arap rezedr ir σοεψ ξύλινον συποιημένον, μεμιμημίνον ές τὰ μάλισα κὸ γραφή κὸ έργη, μέγεθος όσου τα ανάδια αυπχυκί-ου, ά διαυπτο. δειπεύς δε ίπότες τών συμεθίων, λίγα, " ΕΣ ΤΟΥΤΟΝ " OPEON, HINE TE KAI TEPHEY, " EEEAI TAP AHOGANON TOL-" OTTOE." Scil. fecundum Diverhium, Payum's a wimmer, averer yale είποθεήσχομεν - confulas etiam Plutarchi Sept. Sap. Conviv. quo in Libro, Cadaver hoc aiguifles oznadlàs vocatur. Huc etiam spectat argentea illa Larua, quam inter coenandum attulerunt Trimalebionis fervi apud Petronium. Sed juvat elegantiffimum Locum exfcribere. " Po-" tantibus ergo, inquit Encelpius, et

with the

" accuratifimas nobis Lauticias mi-" rantibus, Larvam argentean attu-

" lit fervus fic aptatam, ut Articuli
" ejus Vertebraeque laxatae in om" nem partem verterentur. Hane
equum fuper Mensam femel iterum-

" que abjeciffet, et Catenatio mobi" lis aliquot Figuras exprimeret,
" Trimakhio adjicit,

"Heu! heu nos miferos quam "totus homuncio nil eft!

" Sic erimus Cuncti postquam nos
" auferet Orcus,

"Ergo vivamus dum licet effe

Vbi vero Larvae ejus copia non effet, uti recte observaverint viri docti ad Petronium, Cranium in mensam apponebant, et manibus versabant, vel e Triclinio suspendebant in cundem illum sinem. Petron. Sat. c. 34. Ed. Burman.

" in leu intumpa.] Scribe, El-NAI - scil. pagi. Markland.

dan' slopine.] Eleganter admodum, et acute pro hac voce substituit Cl. Marklandus OINOYMENOYE, bene-potos scil.

44 HAOTTAPXOT HEPI

λαύειν, ως Πούθες αὐτίκα μάλα τοιέτες έσορύμες, ε χάριν επι κωμον επεισάγεσι.

ιη. Τῆς δὲ ἸσιδΘ ἀΘὸς τὸν ψὸν Ὠρον ἀν Βέτω τςεφόμθρον ἐπορουθείσης, τὸ δὲ ἀγγείον ἀποδων ἐποθεμθρης, Τυφώνα κυνηγείουῶτα νύκτωρ ἀποδών ἐποθεμθρης, Τυφώνα κυνηγείουῶτα νύκτωρ ἀποΘὸς τἰω σελήνὶω ἀντυχεῖν αὐτῷ, καὶ τὸ σῶμα γνωείσανὶα διελεῖν ἱες τεοσαρεσιαίδεκα μέρη, κὰ διαρρί ψαι τὴν δὲ Ἰσιν ἐποθομθρίω ἀναζηθεῖν ἀν βαείδι ἔπαπυείνη τὰ ἔλη διεκπλέετων ὅθεν σὸκ ἀδικείδζ τὰς ἀν ἔπαπυείνοις σκάφετι πλέονὶας ἀπο τὴν Κροκοδείλων, ἢ φοβεμένων ἢ σεβομένων διὰ τὴν Θεόν. ἐκ τάτα δὲ κὰ πολλες τάφες Οσίειδος ἀν Αἰγύπὶ ἡ λέγεδζ διὰ τὸ τῶρος ὑχάνασαν ἐκός ἡ μέρει ταφὰς ποιεῖν. οἱ δὲ ἐν πορος ὑχάνασαν ἐκός ἡ μέρει ταφὰς ποιεῖν. οἱ δὲ ἐν πορος ὑχάνασαν ἐκός ἡ μέρει ταφὰς ποιεῖν. οἱ δὲ ἐν πορος ὑχάνασαν ἐκός ἡ μέρει ταφὰς ποιεῖν. οἱ δὲ ἐν πορος ὑχάνασαν ἐκός ἡ μέρει ταφὰς ποιεῖν. οἱ δὲ ἐν πορος ὑχάνασαν ἐκός ἡ μέρει ταφὰς ποιεῖν. οἱ δὲ ἐν πορος ὑχάνασαν ἐκός ἡ μέρει ταφὰς ποιεῖν. οἱ δὲ ἐν πορος ὑχάνασαν ἐκός ἡ μέρει ταφὰς ποιεῖν. οἱ δὲ ἐν πορος ὑχάνασος ὑχάνασος ὑχονος ὑχ

t siç τισσαρισκαίδικα μέρη.] Se cundum Diodorum in viginti et fex partes Ofiridis Corpus a Typhone discerptum fuit; lib. 1. p. 18. φασί τομίμως βασιλιώσδα τῆς αἰγύπθη τὸς "Όσιρι ὑπὸ Τυφῶνο ἀναιριθηναί τὰ ἀδελφῶ, βιάω κὰ ἀσεβῶς ὅδος ὅν διελόθα τὸ τῶμα τῷ φονευθίθο εἰς ἐξ εἰκοσι μέρη κ. τ. λ.

in Bagidi wawogirn rd in diarwhite ar.] Plin. lib. 13. c. 22. "Ex "ipfo quidem Papyro Navigia tex-"unt; et e Libro Vela, tegetesque "nec non et vestem etiam stragu-"lam et Funes." De his Papyraceis Navigiis dixerunt Theophrassus, Herototus, et complures alii. Notandum vero est inter rd et ile, AE partie, olim insertam fuisse, maximo cum Constructionis intertrimento; amovendam igitur in posterum duxi, praecuntibus praesertim Edd. Basil.

auctoritas. Markland.

4 önue waęd whitoon in in ripale,
kar] Lubens quidem post onue, illam
connectendi particulam TE adderem,
uti non tantum Graecae Linguae elogantia, sed et ipsius constructionis
vis et ratio postulare videtur; "Hac
seil. "gratia fecit Iss, tum ut maritus a pluribus coleratur, tum ut se
"Typho Orum superaret et werum Osi"ridis"

IZIAOZ & OZIPIAOZ. 45

parir ana elana woisplile 3 didovar nati & κάς το σόλιν, ώς το σώμα διδέσαν τόπως αξά πλείοσιν έχη τιμάς, καν ο Τυφών επικρατήση & Ωρου, τον αληθινόν τάφον ζητών, σολλών λεγομερών και δακνυμερών, άπαγορεύση. μόνον δε The people TE Oriend 5 This I Ton Ex Siper To αίδοῖον δύθύς χω είς τον σοταμον ριφιεία, και γεύσαος τόν τε λεπόωτον αυτέ η τον Φάγρον μ τον όξύρυγχον, 6 ες μάλιτα τη ίχθύων άφοoreal. the of I ou art eners minnua wonσαμθύλω καθιερώσαι τὸν Φαλλον, ῷ κὰ νιιῦ έορτάζειν τες Αίγυπίες.

θ. "Επεία το "Ωρω τον" Οσιευ Τζ άδε σέςγενόμου ' διαπονείν επί την μάχω και άσκείν.

* ridis Sepulchrum quaereret &cc." Quam funt his affinia, quae tradit Died. lib. 1. p. 18. The d' de Tou war-Ta Ta pies To oupalle whit To al-down weed. Bouhoping की Tip TE idobe rapis diakes weisons, KAI repupies ward was roll the alyusta uatounios, outilious ed ditas rockry rist robry. tedry rus pegus underas départs altres tones de-Spunoudi, wagandhorer Golgidi ad payate if apopulario e une u. r. A.

The "low ex even re alderer]

Juvat iterum Siculum noftrum exictibere. (lib.'1. p. 16.) +6 21 aldo Tos (Ofridis (cil.) o'nd ub rupiso els molamit fichnan Alyers -- ond di ris

Torde चंद्रेश मेंत्रीक के बंद्रेश बंद्रेश किया remai ivoliur. "Er re yde roit legois בולשאסי מסדם במומסצועמסמסמי, דונות प्रवीववेद्धिया, में प्रवीवे चवेद चारेमीवेद है चवेद Spoins to Org thry peroperas erre moralin women, il white or capie τυγχάνευ. id. p. 78. παθόλυ δὶ τὸ αί . dotos é sal' alyerlies péres, ana se Fanton in Shipur na bisquafras nala चले चारेश्चलेंद्र केंद्र करिया चले चले दिल्ला ymiozus.

6 Be manica vin ixtim) Sic dedi + non tantum conjecturis obsecutus, fed et Codd. Bafil. Fidei. Ceterae enim Edd. AE OYE abfurde prae-

· diamonii ini vii paxni ni doniii]

16 HAOTTAPIOT HEPI

હેરત હાદમાર્થાન્યા, માં માર્થિમાં કરા મેં પ્રહેરતા પર ને ભાળતા-ששונים בשונים של שורבו דונוסף שמונים שמונים שם असंगा के वर्णम्ह वा के वर्ष में प्रमण्या मानिक के वर्ष के विकार के विकार संद मर्बर्याण वैदाइन मह के प्रमुख रामका संमर्कि, Επθαυμάσαι κ διαπορήσαι σώς ε Λέοδα μάλλον, άλλ' Ιπατον. είπειν ουθ τον Ωρον, ώς λέων μορο ωφέλιμον επιδεομορώ βουθείας, ίπα 🕒 δε φδύγον λασσάσαι κη κατουακώσαι τον σο-र्भियान संस्कृतकारिय वार्थ मंत्रीमाना प्रवेष 'Onen, कंड ίκανώς αξασκουατομορίου τε Ωρου. λέγεζαι 3 उत्त का अर्थि प्रश्निक कि का का का कि का कि का कि का कि के कि के कि का कि η σαγγακή τε Τυφών Φ άφικείο Θούηρις. όφις dé us émoléxes autir cord of all tor Dege καθεκόπη, κ νωῦ δια τέτο ε χοινίον τι το 1906αλόντες είς μέσον καλακόπθεσι. την μου ομό μάχην देमां कान्त्रियें नेपाईएवड श्रीपंटिया मुखे प्रमुक्तिया परेंग Ωρον, τον Τυφώνα ή την Ισιν δεδεμβόν αξο ગ્લિક્ટિના, હાંદ્ર લંગ્લમાં, લંગાલે મું મહત્વા મું પાકીન

Ita reposui pro AIAHOMENEIN, quod, hoc in loco, est verbum nihili. Lectionem vero nostram exhibent MS. Petav. et uterque Cod. Basil.

MS. Petav. et uterque Cad. Bafil.

" oxosios et especatistes imo
HPOBAAONTEE, uti retie animadverterint et Bentl. et Markland.

* Leury di Bolina: Binparor miri

Rosse-] Bovinum caput, five Rosse, cornibus diffinctum, videtur fuiffe olim inter regia infignia annumeratum. Its enim Affarte, apud Bufeb. Prast. Bessag. libs t. c. 10. betdure vi iliq supuhi Burshia; magazapo, xepahir vaigo. Hinc etiam fuit quod fecundum. Herodetum (lib. t.

IZIAOZ & OZIPIAOZ. 47

ται τον δε Ωρον ε μετείως ένεγκαν, αλλ' έπβαλόνλα τη μητεί τας χαρας διποσσάσαι της μεφαλής το βασίλαον ε Ερμήν ή σεκθαναι βεμεφινον αὐτη κρώνω. τε δε Τυφώνος δίκλω τῷ Ώρφ νοθείας λαχόνως, βουθήσαυλος ή τε Έρμού, η τον Ωρον ἐστό τῶν θεών γνήσιον κριθήναι, τὸν δε Τυφώνα δυσίν ἀλλαις μάχαις καλαστολεμηθήναι. την δε Ίσιν, με την τελευτήν έξ Όσίριδω συγενομύμεν τεκείν τηλιτόμλωον η ἀσθενή τοις κάτωθεν γύοις τὸν Αρποκράτλω.

χ. Ταῦτα χεδόν ἐπ τῷ Μύθε τὰ κεφάλαια, τῶν διςφημοτάτων ἔξαιρεθέντων οἶόν ἐπ τὸ τὸ τὸ τὸν Ὠσιόν ἔπ τὸ τὸν Ὠσιόν. ὅπ μθρὶ ομὸ, εἰ ταῦτα τὰ τῆς μαχαείας τὰ ἀφθάρτε φύσεως, καθ μὰ μάλιςα νοειται τὸ βείον, ὡς ἀληθώς πεαχθένλα κὸ συμπεσόντα δοξάζεσι κὸ λέγεσιν,

'A TOTTUTON SE is natingues to some del. to, of metrum

C. Al.) vò vic 'lost éyekpe iès yesessione Binger erat. Hujufinodi autem *lfélis* fimulachra adhuc videre est apud *Mastefaulcosium* ahosque, qui picturas scalpturasque veterum curiosius periustraverint.

4 HAITOMENT Sunt qui de hac

lunt enim, Gyraldus feil. et subtilissimus ille Kiecherus, nomen esse proprium viri nescio cujus, Helitomeni dieti et Harpocratis fratris. Est autem revera HAITOMENOE, secundum Rusathii Etymon ad II. T. spec idere, i. e. dwiruge zal spages rus gurisus E rozero insa para, Vel ut Suidas

HAOTTAPXOT HEPI

Aigunor, so er de neyt meds os. 12 70 ' auτη διεκολαίνεις τοις έτω αδονόμες η βαρδάρες र्विहेलड किंशे महार्थ ह्रिया है। विस्त के अप हे हिलाह प्रत्येप κομιδή μυθεύμαση δραιοίς η διακένοις πλασμασιν, οία σοιπταί η λογορράφοι, καθάπε οί δεάχ-שמו, איששיונה מס 'בשידים מה מפצחה מישה של יב Фанног на Donorsiveous, क्रों है दूस 3 Tivas Donol-

rute Leht aumas in nation dintioners autin " in nations of Math - est avri qualizai thi lew Epiparu eval të nhis heyoure

whit own

Suidas loquitur, Sheropages Tra, rd Thattain the Jumping to lideys

sim zared, * aora dove dove Olim aora male extabat. Notandum vero est; pro wiel TON "Dev Alam BAIEMON" occ. quae verba paullo ante legifti, fubilituere velle Cl. Martland. erei TOT DE ALAMEAIEMOT, & TOT Torde AHOKEGAAIEMOY—Quae carte confirmitio multo el untatior.

* 57. N da foix vaire &c.] "Hy" perbaton mirificum (inquit Xylander) " et quod diffingui, ita ut fieret. der) " et quod diffingui, ita ut fieset
"perspicuum diffidebam posse." Nos
vero aliquid tentabimus, veniam facile impetraturi, si in re tam lubrica
aliquid offendamus. Primum igitur,
post EXOTZIN, quod verbum praecodit sententiam, de qua nunc agimus,
pro semicol. colon interpungo. Deinceps, pro dwaęgas dossobras, cum
Restant si fiereleis levo All' APVIII. Banters et Bestleie lego All'APEHE ANTHOGETOY, que quidem emen-datione nihit emendatius excogitari

possit. Tertio loco, pro sen legendum est omnino EXEL Denique, post seiri (aliquid enim deesse nemo tam mente cascus est qui non videst)

OPAE adderem; sicut enim antes direrat auttor seri doreso sino, its nunc habere vult, ATTH OPAE.

Totum vero locum its latine verte-Totum vero locum its latine verterem, Ipfa enim per te iis fuccesses, qui cam impias barbarasque de Dis epinimes babent: Vides porre, qued neque fimilia fint barc temussimis illis Fabults, warrique figuents, quae, Araquearum instar, emis veritatis bistoricas fundamente destituta, en scipsia gigniates perterent Poetae, sed quod habent, et in se continent verurum quarundam miseriarum et calamitatum narrations.—Ita tandem desperatissimo huic loco remedium adhibui, si forcius, si vinlentius puntlo se, let non Medico, sed morbi potius indoli imputandum est. doli imputatidum et.

2 ende despise] Forts, ende THO

NOIAE. Its p. 644 Ed. Stopb. Bind

ΙΣΙΔΟΣ κ ΟΣΙΡΙΔΟΣ.

σοιχιλλομθών τη τος ος το νέφω αναχωρήσ της όψεως, έτως * ὁ ΜῦθΦ ἀνταῦθα λόγε τι νὸς ξιεφασίς έστν άνακλώνζος έπ' άλλα τίω διάνοιαν, ώς τροδηλουσιν αξ τε Θυσίας το σενθιμον έχεσαι κὸ σκυθεωπον έμφαινόμθρον, αξ τε τών vado otaléres, တာ မြော ထံများမှစ seis တန်စွေ ည δεόμες పळ αιβρίες και καθαρούς, τοй ή κρυπία και σκότια καθά γης έχόντων 6 τολιτήρια. Θηδαίοις έοικότα η σηχοίς. ⁷ έχ ήμεα δε ή τη 'Οσιρείων

PAS A THONOIAE THE TOTA GASApatras. Atque iterum p. 647. rastra P is resastras THONOIAE Misses. Markland. De voce etiam ANAXO-PHEEI, quae flatim legitur, dubitat idem Vir doctiffimus.

* à pulo, braula] Legendum effe cenfeo, O ENTATOA MYOOE, pracfens, feil. Fabula : Fabula de qua

unc agimus.

sic wheed and dpopue; Confulas

Straber. lib. 17. p. 805, ubi Aegyptiorum Templorum structuram descriptum et explanatam tibi videbia, polyriqua OnGaios; lossira Haeccine diutius ut ferri possunt? Scribe ocyus polyr. ETHAAIOIX iousire, quam quidem correctionem certifimum effe arbitror. Bentletus reposuit OHBAIZ, infelici vero cum fuecessu. Xylandar vertit Cellulis fi-milia, recte. Addit insuper in notu-lis ad locum, "Oscalast non puto "esse integrum s forte OHKAIL "foriptum ab auctore, aut OHAA- " KOIE, aut OHEATPOIE, quales e-" rant apud Delphos"—De his vero Aegyptiorum facerdotum Sacrariis, Spelaeis five Adytis fimilibus, pleni funt tum veterum tum recentiorum libri. Vnicum tantum Kircherum defcribam, qui mihi jam ad manus eft. " Adyta Aegyptiorum in quibus Sa-" cerdotes facra operari, ritulque et " caeremonias fuas exercere fole-" bant, fubterranes loca erant fin-" gulari quodam artificio ita con-" ftructa, ut nihil non mysterios in " iis occurreret. Muri ex omni parte pleni tum Hieroglyphicis Picturis, " tum Sculpturis, in quorum medio " ara flat polita &c." Vid. quae de " are the pome.
his Antris egregis profert Porphye. de dut. Nymph. p. 254. Ed. Cantab. 7 3% faire di 4 vir 'Origina bifa]

Maxima quidem in iis, quae fatin fequentur, obscuritas: neque prima mediis, vei media ultimis fatis confentire videntur : adeo ut mendofif-fimam effe, quae nunc exhibetur LaHAOTTAPXOT HEPI

n fran

க்கு மல்கலு கல்ல குழும்ம சு மழுவுடு. A Gudor ious à Mémon ovendes waxizon xéγεσιν, ως μόνην το άληθινον έχεσαν έν τε Αθύδφ τὸς Εὐδαίμονας τῶν Αίγυπίων κ διωριτούς μάλιτα θάπθευδ, φιλολιμεμθύες όμοτάφους

chio, affirmare nullus dubitem. Vtrum vero nos pro tenuitate ingenii aliquid melius profetre possimus, tuo sit ju-dicio, Lettor erudite.—— Inter Testimonia quae a Plutarcho ea de causa afferentut, ut aliquid veri iis fermonibus subesse ostendat, qui de Ofiridis calamitatibus infortuniisque vulgo circumferuntur; primum adducit argumentum, lugubria quaedam Sacrificia, triftesque ritus has res adam-brantes quasi, sive ourdentiere,—Dr-tude, subterranea ista Spelaea sive Adyta cafus tam miferi memoriam confervantia adhuc et exhibentia. Tum denique tertio loco addit, non minimum vero harum rerum argumentum five indicium eft, i vi OXI-PEION Men. Nempe, ut cum Xylan-Pritte seça. Nempe, ut cum Ayan-dro vertamus, "Opinio de Oficidis "semplis! vel cum Gallico Interprete "Amyotto," Mesmement l'Opinion des Oficiens! Hacccine vero argumento lle, veras fuiffe calamitates et miferias, quae Ofiri olim obtigifient ? minime omnium! At h mecum pro q. non intellige operation, TASOEIPEION referisuie famen 7000 - bas, omni tandem dificultati et obficuritati fuccures : nihil enim ad narfiqui ficuri i del habebatur, flabiliendam et confirmandam plus valeret, quam opinio, Vera techio mili vistar 'Olivor Pozar is Topial

seew, se suns st p. 59 lin 2. & pover to Tors or i year higher

de waris iftis Ofiridis Jopalchris. Hactenus igitur necesse est méculin agnoscas omnia inter se apte fatis et congruenter cohacrere. Viterius igi-turjam progrediendum est; quae enim febfequenter hand minori laborant obscuritate et corruptione. Injecta igitur ΤΑΦΟΣΙΡΕΙΩΝ mentione, pro more suo digreditur aliquantulo Autior, at de variis his Oficialis Se chris aliquid insuper adjungat. Per git igitur hune in modum. " Quum vero apud multos Aegypti loco " fepeliri dicitur Ofiridis corpus, inter " caeteras tirbes, Abydos praecipue et Memphis infimulantur, quan quae " folae verum corpus haberent : A " bydi enim humari folites potentif-"fimos ditifimosque quosque Asgyptiorum, hoc feil. studiose ambientes, ut eodem cum Ofiridis " corpore potiantur lepulchro : Mes ** phi autem Apin (animae Ofiridia ** fimulachrum) nutriri, eodem quip-** pe loco quo conditum eff corpus." Graeca igitur lic lego, et interpungo. έχ έκιτα Η έ τῶν ΤΑΦΟΣΙΡΕΙΩΝ difa. Nodazi [AE] mil depape ru F Dipalis, Aludo love a Mipso iropalin (NOMIZEDOAI forte, inquit Markland.) wohizon hiponon ως μότω ε. τ. λ.—De Abrdo practer-ca hace habet Strabe (lib. 17. p. 8 i 3.)

era Osividia.

unde certa videtar has correction.

ΙΣΙΔΟΣ ή ΟΣΙΡΙΔΟΣ.

είναι τε σώμαλος Όσιειδω οι ή Μέμφα πείφεως τον Απιν (είδωλον όντα της ενιένε ψυχης) όπε ης σώμα κείως.

κα. 'Καὶ τὴν μθρ σότων οἱ μβρ Όρμον ἀγαθῶν ἐρμηνεύεσω, οἱ εξ τὸς Τάφον Όσιεεδ Τὰν

Tours di umagens woll i "Abudo- wonig perann, deligioura xald ras Onfac. Deinde vero addit; is 3) 77 'AC680 TIpart ? Origu. Et 81 vo lege F'Ori-פולם. שב וצורוי, לדו בללוי, לדו מלאחדתי, Ste Junio, duagrid to Gio. De Templo vero Apidit, is ten à airès & Origin (ut cum codem Strabone, pag. 807, loquar) apud Memphin, nemo ferme est qui ignoret. Vid. vero Herod. lib. 2. c. 153. aparious di aiyould warns & tapple in inches To House wronidate is Minosathin ti the Ani, le të telpilas lusar oush d'Anic, ofnodoppere. Quod autem Bos Apis aldukov fit Ofiridis Animae, cum plurima fint quae profert Antiquitus, unicum tantum Diodorum hac de re exferibam; vão N vũ Bobs eurs (Apietis feil.) replit alrias from pleure, alyelles, but reasonivares 'Origide, और परिया में पेपार वर्णिय मान-राहक, में केले स्वरंत्व केलीकोर मांजूक रहें is dit nald rac drubiffere adre pr-Strupter well the playmeries.

" of re ph wins a.r. n.] Bece tibi locum omnium corruptifimum! " Vrbem vero alii Poreum Bonorum! " interpretantur, alii Sepulchrum O-" firidis." Sed quae hase tam foeda eft rathenoyia! nonne jam dixifiet, Memphim monigras pro vero Ofiridis Sepulchro a quibuffam haberi foli-

tam? eandemne igitur rem lifdem ferme verbis, vel proxima fententia repetere velle? ablit istinfmodi inconcinnitas a Plutarche nostro! Demus vero hoc impraesentiarum; unde autem pendet ri 21 mpd; mó-Aug &c. ! Quove vinculo connectuntur vel cum ils quae praecedunt, vel cum iis quae flatim subsequentur? Quid demum fit NIETITANHN, pertentola quidem, fi quae alia, vox? Demonstrata jam pracsentis Lectionis pravitate et inconfequentia, nostrum est, ex mente auctoris penitius inspecta, dispicere, si quid melius proferri posiit. De Abydo atque Mem quae Civitates a nonnullis verum Ofiridis corpus tenere dicebantur, hactenus locutus, ad alios enumerandos locos jam progreditur, qui tantum hunc fibi honorem vindicaverint : hunc atque in modum procedit oratio. " Atqui quidam funt qui hanc " urbem (Memphin Scil.) Portum Bo-" moram interpretantur, dum Sepalet chrum Ofiridis effe flatuunt apud " Infulam quae ad Philas adjacet s " quae quidem Infula reliquo tem-" pore &c." Jam omnia inter fe entire, et amice conspirare sentis. Gratca itaque Platarchi hunc adi modum fibi reftitui posse arbitrarof TATTHN ab pine of (vel hos)

* Non Fubito quin mubilis sit hie locus (ut immunes in Loc of culs) it ils signari debeat: & of **** (us tapor Obipedo Tar mpòs pinous vindor Teva annus (vel annos) pièr aparor ve.

TAOYTAPXOY HEPI

δε το ος τύλαις Νιςιτάνην άλλως μθυ άδατον άπασε ης άποσοπέλας ον είναι, ης μηδε όρνιθας έπ αὐτὴν καρτερείν, μηδε ίχθῦς ποσοπελάζειν, ενὶ ἢ καιρῷ τὰς Ἱερείς διαδαίνον ας ἀναχίζειν καὶ καλας έφειν τὸ όῆμα 2 Μηθίδης φυτῷ ποσοπιαζόμβρον, ὑπεράρου το παίσης ἐλαίας μέγεθ. 3 Εὐμον, ὑπεράρου το παίσης ἐλαίας μέγεθ.

- by,
whether consulated a har work. Chlima its: funds snim
wearliftima.

μει Όρμοι αγαθών έρμηντύνου, ΩΣ ΔΕ rapor 'Origido ilvas THN TIPOE ΦΙΛΑΙΣ ΝΗΣΟΝ, ΗΝ άλλως μὸ z. 7. A. Hanccine vero correctionem duriusculam dicis esse, et a praesenti lectione nimis alienam? vix id affirmes, fi non verba tantum, fed et curfum orationis tecum paullo attentius perpenderis. Quod vero ad noviffima ifta verba attinet, THN IIPOE ΦΙΛΑΙΣ NHΣON, HN, quae emendavi pro prodigiofis iffis THN AE HPOE ETAAIE NIETITANHN, haec tibi ex Strabone, Diedoro, et Servie confirmata fatis et fancita dabo. Strabe lib. 27. p. 803. 2) pumpis Taying Daseds (urbem feil. Saidem) To TH' Origido- 'Arudor, is & ming The 'Origin физи, येमकार्डभीयंगा है। नर्थमा σολλοί, καὶ μάλιτα οἱ τὰς ΦΙΛΑΣ (Obac olim) oinibles, ras onle Eving a Tag 'Expanting. Died. Sic, lib. 1. p. 19. "Enos de pasu OTK EN MEM-ФЕІ शांकिया नवे क्ष्मियीय नर्थनक नवा Quir, all' ini tur igur & Ailiowias z τῆς αἰγύτθε, ΚΑΤΑ ΤΗΝ ΕΝ ΤΩΙ NEIADI NHEON muchin wpo; rais naduplines OlaAIE, ixuone di moor-moçine dud tu ouplesquire, icede wedior. σημεία di τύτυ descrisor is τη τήσυ ταύτη διαμίνούλα τὸν τάφοι

Tòs Raliozovaopisos 'Origidi, Roisa राम्ब्रांमक एक दे में सबी वर्षणकीक रेरहर्वक -dia ravry di rip airlas ni rip म्में का रवर्षामा विद्यात होन्या क्रिके रागेंड legivot. 2) máilas ris ris Oncatha nalounislas pipisos šenos neimos, šras THE TON OEIPIN TON EN GIAALE zeiperes opóen. Atque iterum p. 23. Tappas di Airus The Ion is Migpu- inos di pari rà repala rer Θιῶν τύτων κιῖος ΚΑΤΑ THN EN **DIAAIE TOY NEIAOY NHEON, Ita** porro Servius (ex Senecae lib. de Rit. et Sacris Aegyptierum) ad V. 154, Aen. 6. "Hic (Seneca) dicit circa " Sienem, extremam Aegypti partem, " effe locum, quem Philas, hoc eff. " Amicas vocant: ideo quod illic eft " placata If ab Aegyptiis, quibus " irafcebatur, quod membra mariti " Ofiridis non inveniebat, quem Fra-" ter Typho occiderat. Quae inventa " postea cum sepelire vellet, elegit " vicinae paludis tutifimum locum. " quem transitu constat esse diffici-" lem-Vltra hanc est brevis Infula "inaccessa hominibus, unde ABA-" TOE appellata eft." Idem Seneca Nat. Quaeft. IV. c. 2. " Philas Infula est afpera et undique praerupta." Sed haec hactenus.

ΙΣΙΔΟΣ ή ΟΣΙΡΙΔΟΣ.

δοξΟ δέ, σολιών Τάφων & Αιγύπω λεγομένων, & Βεσίειδι το σώμα κάοζ και γας σαπείδα ταύτην γεγονέναι τε 'Οπιειδ. κάκέτο μένοι λόγου δείας + την Ταφόσιειν αυτό γας φεάζαν τοιμομα Ταφήν 'Οπειδω. 5 αίνω δε

Mabldic polo] "Quid vero Plan-* tae (inquit Xylander) fit MHOIAH " non facile credo invenias". Quod enim certam eft, apud Theophraftum, Dioscoriden vel Plinium nulla ejus est mentio facta. MS. Petav. habet MH-AIOHE, unde conjecit Baxterus legi oportere, MHAIRHE polo. Necesse quidem est concedamus, hanc vocem ad veterem Lectionem quam proxime accedere; cum tamen Mahim Medicum non fit inter oold recenfendum, quae Aegypti propria funt, ejufque per hujus Gentis Sacra rariffima, vel nulla potius alibi mentio facta fit, aegre quidem doctiffimi Viri correctionem admittendam effe censeo. Quando vero mihi, quae de Erica Supra memoraverit Auctor, in mentem veniunt, quod scil. The soed 'Osierde apud Byblum olim circumsepserit, nequeo a me impetrare quin hoc in loco, pro MHOIAHE, EPIKHE reponendum effe statuam. Quid enim miri, fi ad eam retinendam vel confirmandam potius Historiolam, sive ut antes Phitarchus dixerit, zophorglos Programs inna, finxerint Sacerdotes, Ericam apud Philas, caeteris hominibus inacceffam Infulam, umbra fua mirandum in modum jam Sepulchrum

Ofiridis obtegere? Neque quidem jure objicias inter minores dumofafque Plantas Ericam recenseri folitam; ut enim nihil dicam de admirabili ifta Erica, quae apud Byblion in tantam magnitudinem excrevisset, ex ipia oratione patet miranda quadam et praeter justam proceritate gaudere hanc, de qua nunc loquitur, Plantam, Sed non funt ad Naturae Ordinem Legesque exigenda Μυθολόγων Commenta |-Perfeae quoque Arboris plurima est mentio facta per Aegyptiorum Sacra; Arbor quippe Ifidi dicata, Terrae Aegyptiacae propria, et ad usus facros tota deftinata : (vid. Plutarch. infra, et Theophraft. de Plant. p. 72. Ed. Heinf.) Vtrum vero MHAIKHE, vel ΕΡΙΚΗΣ vel ΠΕΡΣΕΑΣ pracferas, vel omnia velis respuere, tui sit indicii, Lector erudite.

3 Eddogog N.] OHEI feil. Quod AZYH, EX p. 50. quidem verbum, fi in ipfum Textum intromittere nolis, necesse est tamen mente tecum intelligas.

4 ταφόσιρυ.] Hanc urbem faepius memorat Strabe (Pagg. 799, 800.) eam vero TATIOEIPIN femper nuncupat.

5 alia de rouge gode.] Ita pro AINON rescripsi, praceuntibus Edd. Antiq. D 3

CA HAOTTAPXOT HEPI

δια τό πολλα της μυσικών αναμεμάχθαι τέτοις.

δε μόνον δε τέτε οἱ ἰσρεῖς λέγεσιν, αλλα καὶ

τοι, τα μθρ σώμα]α παρ αὐτοῖς κεἰσται καμόῖλα

εὰ θεραπούειδς, τὰς ὁ ψυχαὶς ἐν ἐςανῷ λάμπειν
"Ασρα, κὰ καλεῖδς Κύνα μθρ τὴν "Ισιόδο ὑφ Ελ
λώων, ὑπ Αἰγυπίων ὁ Σώθιν, Ωρίωνα ὁ τὴν
"Ωρε, τὴν ὁ Τυφῶνος, "Αρκλον. εἰς ἡ τὰς τροφὰς τῆς

τιμωμθρών Ζώων, τὰς μθρ ἀλλοις σιμτελαίμενα

τελεῖν, μόνοις ἡ μὴ διδόναι τὰς Θηδαίδα καθομ

Antiq. Ald. et Bafil. Neque quidem hoc in loco adeo interpretandum est hoc verbum, ut cum laudibus quicquam commune habeat; sed, ut ipse Auster albi loquisur, (proprie an non nihil ad rem.) art ti argustistas sos nixpolas. (de Austend. Poet. p. 39. Ed. Steph) Quasi dixistes Plutarebus, alia argumenta ad comprobandum veri quid subesse iis, quae de Ostrido narrantur, adduci posiunt, qualia sunt ropis sista etc. hace vero suitto omnia, dia to mana toto propositio omnia, dia to mana toto propositio omnia, dia to mana toto propositio omnia, dia to mana resum sergio propositio omnia, dia to mana sergio propositio propositio quando autem hae Ceremoniae resios. Quando autem hae Ceremoniae resios. Quando autem hae Ceremoniae resios. Nov. vopi sono dec. institutae fulste videntur in carum rerum Memoriam, quae apud Byblam quondam Isidi accidiste supponuntur, hine forsan nonnullis probabilior videatur Sententia nostra, quam de Erica supra attulimas.

ibid. also hij Lego, OKNE N ro-

OKNΩ हो भूते रहेर० हैं रखे बेब्रांजीय बाहती. Markland.

of pore il rere et legis. Olim TOTTON, sed prave: cum enim de Ofiride sole mortuo adhuc dixerit Austor, satis constat, ad eum solum velle hoc in loco respicere. Correctionem nostram ex Bane. et Benel. suffragiia comprobatam esse demum animadverti.

7 τὸ "Ωςυ] Scil. τὸ ψυχὸ "Ωςυ. Nova autem est hace lectio, quam ex conjectura dedi. Ceterae enim Edd. TON ΩΡΟΝ absurde praestant. Accedit Baxt, Bentl. Markland. auctocitae

Hanc Lectionem, elegantem certe et necessariam, Xilandra debes, cum prius extiterit rat PPADAZ: quo autem sensu videant illi, qui in antiq. libris nihil immutandum esse volunt, nis ex M.S. auctoritate—Quantos vero Sumptus prosuderint

IZIAOZ & OZIPIAOZ.

καλέσιν αὐτοὶ θεὸν ἐδένα νομίζονως, ἀλλα ὅν καλέσιν αὐτοὶ 9 Κνήφ, ἀγέννητον ὅνλα ἢ ἀθάναδν.

κβ. Πολλών ἢ τοιέτων λεγομθμων κὰ δεκνυμοθρών, οἱ μὲν οἰόμθμοι ' Βασιλέων ταῦτα κὰ Τυ-

μθρων, οἱ μὲν οἰόμθροι ' Βασιλέων ταῦτα κὰ Τυεσίννων (δί λέρτιω ὑπεφέρουσαν ἢ διμίαμιν ἀξίωμα τῆ Δόξη Θεότηθος ἐπιρα-ψαμένων, εἶτα χεησαμένων τύχοις) ἔργα κωὶ παίλη δεινα κὰ μεγάλα διαμνημονδίεως, ράςη μὲν λαοδράσει τἔ
λόγε χεωνίαι, κὰ τὸ δύσφημον, εἰ φαύλως, κὰπὸ
τῶν Θεων ἐπὶ ἀνθρώποις μελαφέρουσι, κὰ ταύδος

olim Aegyptii ad facras eorum Bestias sustentandas et alendas, notiora funt, quam ut iis proferendis diu immoremur: Vnum vero confulas Herod. 1. z. c. 64. live di elyusia dusco to Aibin & paixa bagiadas iri ta di lind opi, anana led miguras olus di ist di rus Inglus dds txus. Mededavot drodedixalas The Trophe Queis Indras, n' levinis n' Dinias var alyunllur, rus wait ward walph; ixdialas vir ripir. a. v. A. TAE TPO-A E etiam, pro rai yeadas, praestant notulae praestantissimi Marklandi; qui porro observavit, Sydus illud quod jam EGOIN in' alyurifor appellari scribit Plutarchus, alio loco ab eodem (p. 669. Ed. Steph.) alyurlis? ΣΩΘΙ dici.

O Krift dylereller bila] Its cum Kyland. Bant. Bentl, Markland. edendum effe curavi, cum olim confule legeretur KNHOAFENHTON. Multa de hoe Thebanorum Deo,

KNHO dicto, habet Eufebius in Libris de Pracp. Ewang, Ita, lib. 1. c. 10. Politices de auro avalor Acimora za-Abon spoinc and algeration KNHO brosepalur: mperidiari di adra ligand- nipuhir dia vi wpadlinde vii ligand. ibid. nj Zogodepne di 6 palles, briliga ovaluyi & Digoixus, Onos nald higir. & di Giós ist nigatir l'ann ligund. Eróc isıs 8 mpurd dobaeloc बोर्डिक्ट, बेर्जाम्बीक्ट, बीम्बर्बेट, बेर्ज्यकर्तमबीक्ट, iriozo mailde nadū, adueodónne. avalus avalutale, Georges Conperale. Eufeb. lib. 3. p. 115. vò 34pureyor, & KNHO of alybelios woodayoquioven, despumondi, et 11 Morde in noare plane igeria, noarila Ling nat onielja, kal di ric mitanis which Bariners werespens -in di vi comula apolicial page Bo z. T. A.

Quae post novissimam hanc vocem usque τύχαις leguntur, omnia inter

έχεσιν λίπὸ τῶν ἱσορεμένων βουθείας. ἱσοροῦσι

χῶ Αἰγόπριοι * τὸν μὲν Ἑρμμῦ τῷ σώμαλι χρέ
ας γαλιάλωνα, τὸν ἢ Τυφώνα τῷ χεόα συρρὸν,

λευκὸν δὲ τὸν Προν, κὰ μελάγχεουν τὸν "Οσιειν, ὡς τῷ φύσει γεγονότας ἀνθρώποις. ἔπ ἢ κὰ
Στρατιγὸν ὁνομάζεσιν "Οσιειν, κὰ Κυβερνήτμυ
Κονώβον (οῦ φασιν ἐπώνυμον γεγονέναι τὸν ἀ
σέρα:) ³ κὰ τὸ σκοῖον ὁ καλεσιν Ἑλλίωςς Αργώ,

τῆς 'Οσίειδω νεώς εἰδωλον ἐπὶ τιμῷ κατησερισμένον, ἐ μακρὰν φέρεως τε 'Ωρίωνω κὰ τε
Κινος, ὧν τὸ μὲν Ωρου, τὸ ἢ "Ισιδω ἱερὸν, Αἰ
χύπριοι νομίζεσι.

Parentheseos Cancellos includenda esse volui, unde haud paullo clarior et illustrior siat constructio.

· rò pà 'Espir — yadiayuna] Postremam vocem explicat Hefychius, & rès Bengiora idationa igus. Feftus etiam ancum interpretatur, qui aduncum Brachium habet, ut experrigi non possis: et Gloffario veteri, Ancus, KTAAOE explicatur; et recte quidem, cum haec vox, ΚΩΛΟΣ et KAM-HYAOE ab eodem Hefych. reddatur. - Hic vero locus ab Eufebio (Prasp. Ewang. p. 91.) laudatur, ubi invenies Arendo di re APHN, pre co quod apud Plutarebum legitur Asondo de Tor ΩPON. Cum vero in Aegyptia Historia tota versetur oratio, haud difficulter statuendum erit, quaenam fit emplexanda Lectio.

3 2 70 whose] Vereor quidem nimis, ut sese sanam praestiterit haec Lectio diligentius perpendentibus. τητιρισμέχον. " Argo quippe, navis " Ofiridis imago, in honorem inter " fidera relata". In cujus vero Honorem? Ofiridis scil.; at de hac re filent prorsus Graeca, uti se nunc habent. Nonne igitur levissima correctione rescribere debemus, 'Aeya', ris 'Ooierde sade alduker ON, int TOTTOY " Ofiridis navis imago effet, in illius honorem inter fydera relata fuit"? Quisquamne vero est qui novam lectionem antiquae non longe anteferat? Olim quidem pro mos, conjeceram AAPNAKOE rescribi oportere; Argo Scil, ad Imaginem Ciffae illius

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אץ. ' 'Onva d' μη τούτο में τα ακίνηα κινείν, κ σολεμάν ε το σολλώ χεόνω, τ Σιμωνίδην, μόνον, πολλοίς δε δύθρωπων έθνεσι κ βύεσε κατόχοις ύπο της περς τές Θεές τέτοις όσιόπρος, εδέν διπολιπόνιας, έξ έρανε μελαφέρειν इसे γω ονόμα τη καύτα, και τιμω και πίση (ολίγε δείν) άπασιν όκ τις ώτης γρέσεως τουδεδυκίζαν έξις άναι η δυαλύει, μεγάλας μεν πρ άθεω λεω κλισιάδας ολοίγον ας και 3 έναν-Βρωπίζον]ι τὰ Θεία, λαμπεράν δε τοῖς Εὐημέ ρου του Μεστηνίε Φενακισμοϊς σαρρησίαν διδόν τας, ος αυτός αντίχραφα συνθείς απίσε η άνυ-

fuit &c. Sed MSS. ope prorfus defti-

tutus praeftat inigur-

ै ठेका के अने परिंग्ज में स. र. र. र.] Locus quidem omni fine dubio male fanus, uti cuivis vel oscitanter legenti statim videbitur: eum vero fic mecum relingas et interpungas; a wolepair OY (hanc vocem pro EN, praesenti lectione, exhibent Edd. Aldin. et Bafil.) To wohlo xpose (said Eiperion) peror, wonter of asopaterbrile, ddir drokeriles TOT (quam quidem votem ipfa Con-firactio efflagitare videtur) is incom ngitare videtur) if sears 2. 7. A. Ita vero latine vertas, Veres ausem ne boc sit non-movenda movere, bellumque inferes non tantum lange ri, ut Simenides babet, multis pero bominum gentibus— quam nibil forme aliud bor fit, hanc fc. Fabulae

in que jacobat Ofiridis corpus, fatta Explicationem admittere, quam de Cools in Terram deducere &cc.

> * irdidozviar] Legendum puto EN-TETHKTIAN, infixam, quod multo elegantius est: vel EMILEOTKYI-AN, utp. 661. 10. Ed. Steph. Markland.

iver9pewigere.] Hanc vocem, quam elegantifimam fimul, et venam judicabis, Lector, Bentleii fagacitati debes. Olim enim ENAN-ΘΡΩΠ. nimium patienter ferebatur, fenfu quidem ad Außeris mentem parum accommodo. Forte ΣΕΑΝΘΡΩ-HIZONTAZ, inquit Markland.

* Einpelen va Mesonia] Hujus Euemeri, (fi Eubemerus mavis non repugno,) non profani modo Scripto-res, ut Tullius (prope Finem primi de Natura Deorum,) Macrobius, et alii meminerunt, fed et Sacri, Augustin.

8 HAOTTAPXOT HEPI

πάριτε μυθολογίας, πάσαι άθεόπο καθοσκεδαύνυσι το Οίκεμένης, τὰς νομιζομένες Θείς πανίτας όμαλως δαρράφων δείς ὀνόμαλα εραπηγών καὶ ναυάρχων η βασιλέων, ώς ελή πάλας
- αία γεγονότων, ὸν δὲ Πάγχοντι γράμμασι χρυσοῖς
- μένα και ἀναγεγραμμένοις, οἶς ἔτε Βάρβαρος ἐδεἰς, ἔτε
εξόματα κας Ελλίω, ἀλλά μόν Θεύημερος, ώς ἴοικε, πλούτας Παγχώες η Τριφύλλες, ἐνλελυχήκα.

κό. Καί τοι μεγάλαι μεν ύμνομυται πεάξεις εν Αετυείοις, Σεμιεάμιος μεγάλαι ή αξ Σεσώς ριος εν Αίγυπω Φρύγες δε μέχει ναῦ τὰ λαμπεὰ κὸ θαυμας ὰ τῶν έργων, Μανικὰ καλέσι, διὰ τὸ Μανίν τινα τῶν πάλαι βασι-

ad Maximum Bpift. 44. et de Civitate Detilb. 6. c.7.—Lacantius lib. 1. c. 40. Antiquus (inquit) auctor Eubemerus, qui fuit ex civitate Messana, res gestas Jovis et caeterorum, qui Dii putantur, collegit: historiamque contexuit ex Titulis et Inscriptionibus sacris, quae in antiquissimis Templis habebantur, maximeque Jovis Triphyllis &c. Idem copiosius apud Eusebium. Diodorus, qui eum Cassandri Regis familiarem perhibet, itidem, ut Lacantius post eum, Messanae natum. Meminit et Strabe (lib. 1. et 7.) Eubemeri Messani; ut nugacis scriptoris. Clemens Alexandeinus, Ilpospailizi, Es-

bemerum hunc, ut puto, inter chies numerans Agrigentium facit, [uti etiam Arnobius lib. 4-] Noster de Placitis Philosophorum, Teyestem 1.7—Et @EIOY ANA ГРАФН apud Athenaeum (lib. 14.) citatur Eubemeri Col, quod obiter duxi adnotandum. Xilander.

s diagrapes] Imo AIAFNAGIN feribendum est. Ita postes p. 679.

Ed. Steph. sis propula — AIAFNAGONTEE To disin a diadrosing.

Markland.

eis bouele) Its cum Bartere et
Bentleie dedi pro sis ONOMA, quod +
prins mendose lepebatur. Deinde, pro

κέων αγαθόν ανθρακή διωατόν γείεδε σταρ αύτοις, δυ ένω Μασθεω καλέσε. Κύρος δε Πέρπσας, Μακεδόνας δε Άλεξανδρος, όλιγε δείν, έπι σέρας τ γείς κραθουώτας τας είγαγον, άλλα δνομα και μικμιω βασιλέων άγαθων έχεισιν. εί δε τινες εξαρθένες τοπό μεγαλαυχίας, ώς φησιν ό Πλάτων, άμα νεόποι κ άγαθων έλεισνοία φλειγούμοι τω ψυχω μαβ ύδρεως εδέξανδο Θεών ε έπωνυμίας, και Ναών ίδρύσεις, βραχωί είν πισεν ή δεξα χρόνον, είτα κενόποια και άλαζονείαν με άσεδείας κ σεξονομίας προσσόφλονδες.

΄ Ωκύμος οι καπνοῖο δίκλω Σεβένζες ἀπέπζων καὶ ναῦ, ἄσπες ἀγώγιμοι Δραπέται, τῶν ἱερῶν κὰ τῶν βωμββ ἀποασαιδένζες, ἐδεν ἄλλ' ἢ τὰ μνή-

b λε πάγχροι γράμμασι χροσοίτ όσαγιγραμμένω — quae verba et σόλοικαι funt, nullumque omnino fenfunt prae fe ferunt, lego EN AB ΠΑΤΧΑΙΟΙΣ ΡΡΑΜΜΑΣΙ ΑΝΑΓΕ-ΡΡΑΜΜΕΝΟΝ, commate polt σεθνίσε Γου prius interpuncto. Ita enim Diaduti apud Eufeb. Praep. Ευ. p. 60. extat, de ipio Enhemers, is τούτα Γερή (Joule feil.) σόλοι έναι χροσία, δε δι τοῦς ΠΑΤΧΑΙΟΙΣ γράμμασια υπάρχειο γεγ. α. τ. λ. Vitimo tandem loco, pro σεσχχώνε et τροβάλει feribendum cenfeo ΠΑΓΧΑΙΟΥΣ et ΤΡΙΘΤΑ ΑΙΟΥΣ: nomen quippe Infulse hujus ΠΑΓΧΑΙΑ femper perhibetur: Templumque Jovis apud Diederum TPIOYAAIOT, et non TPI-OTAAOT legitur.

* 5 bus Mairèm zahlirs] MAZEYE quippe, secundum Phryges,
Jupiter erat. vid. Hespek, ad vocem.
Vade nonnullis forsim suspicio incidet, MAZHNA hoc in loco, pro MAEAHN, rescribi oportere. Sed non sint
voces barbarae ad Canones graccos
nimis subtiliter exigendae.

dum effe curavi; cum apud ceteras Edd. (fec. Bafil. excepta) EZAIPE-GENTEE prave extaret. Eadem quoque res vifa est Xyland, Bant. Bent L.

4 Bia-

μαλα η τες τάφες έχεσιν. όθεν Αντίγοι ό Γέρων, Έρμοδότε τινός όν σοιήμασιν αὐτὸν Ἡλίε σαϊδα καὶ Θεον ἀναγορούονλος, " Όυ τοιαῦ" τά μοι (ἐπεν) ὁ λασανοφόρος σιμόοιδεν" εὖ δὲ
καὶ Λύσιπο ὁ σλάξης Απελλίῶ ἐμέμψαδ
τὸν ζωγράφον, ὅτι τίμὶ Αλεξονόδρου γράφων
εἰκόνα, Κεραυνὸν ἀνεχείρισεν αὐτὸς δὲ Λόγχίω,
ῆς τὴν δόξαν ἐδὲ εἶς ἀφαιρήσελαι χρόν , ἀληθινὴν κὶ ἰδιαν οὖσαν.

χε. ' Βέλλον οιιὖ, οἱ τὰ τὰ τον Τυφώνα κὰ "Οσιειν κὰ Ίσιν ἱσοερύμθρα, μήτε Θεών ταθήμαθα, μήτε 'Ανθρώπων, ἀλλὰ Δαιμόνων μεγάλων εἶναι νομίζον]ες, ' ἐς καὶ Πλάτων κὰ Πυθα-

Bixl. o & Extat hic Locus is across equac. laudatus ab Eufebio Praep. Ev. lib. 5. fect. 5. pag. 187. Ed. Paris 1628. Vbi primum adnotandum est, pro TA weel the rup. quae est Plutarchi Lectio, male omitti ilad TA, cum et sensus et constructio necessario id postulent.

² öς zai eλότω.] Ita certiffima ex correctione edidi, uti apud Eufebium extat. antea ΩΣ ferebatur.

I ἐπόμενοι τοῖς ακάλαι θεολόγοις.]
Iterum in edendo fecuti fumus Επfebium: Cum olim ἐτομ ΤΟΥΣ α.
ΘΕΟΛΟΓΟΥΣ legeretur. Cum Επfebio autem confentientes hac in re
invenio Edd. antiquas. Deinde, cum
EN συναλαχὸς prius extaret, otiofum-

istud EN delevi, quando apud Euse +

+ ήδονήν το δοχόμενον κέ ανόνον] Haec Lectio est Eufebiani Codicis; eam igitur omnino praeferendam esse duco ei, quae apud Plutarchum olim reperiebatur, HAONHN AEXO-MENHN KAI IION. Ad quod enim Substantivum referri velis AE-XOMENHN.? Necesse est vel cum ΑΙΣΘΗΣΕΙ conftruas, et tum ΔΕ-XOMENHI legi oporteret; (quae est Lectio Ed. 24 Bafil.) Vel ad 78 OBION referendum est, quod verum esse arbitror - hoc sensu, " ejusmo-" di scil. divinitatem (fic enim jam "loqui liceat) Geniis competere, " quae cum collecta fit quafi, vel γόρας η Ξενοκράτης η Χρύσιπω , ἐπόμθρος τοῖς πάλαι Θεολόγοις, ἐρρωμθρες έροις μθρ ἀνβρώπων γεγονέναι λέγουσι, η πολλή τη διμιάμει την φύσιν ὑπεφέρονθας ἡμθρ, τὸ ἡ θῶον σὰκ ἀμιγὲς, ἐδὲ ἀκραθον ἔχονως, ἀλλα η ψυχῆς φύσει η σώμαθ αἰσήσει σιμειληχὸς, ἡ ἡδονήν τε δεχόμενον η πόνον, καὶ όσα ταύταις ἐγγρόμθρα ταῖς μεωδολαῖς πάθη, τὰς μθρ μάλλον, τὰς δὲ ἡθον ἐπωράθει. γίνονθαι γθ ὡς ἐν ἀνθρώποις, η Δαίμοσιν, ἔρετῆς διαφοραί η κακίας τὰ γθ Γιγονθικὰ η Τιτονικὰ παρ Ελλησιν ἀδόμθρα,

τὰ Κρόνε τίνὲς ἄθεσμοι πράξεις, η Πύθων Θ ἀνπτάξεις πρὸς Αόπλλωνα, Φυγαί τε Διονύ-

" conficta tum ex animae natura, " tum ex corporis fenfu, et volupta-" tem et dolorem in se recipit, et " quaecunque alia ex horum inter " se commixtione fiant walk, quae " tamen alios magis, minus vero " alios perturbant". Vel fi malles, priorem fententiae partem ad hunc modum latine vertas " ejufmodi di-" vinitatem Geniis competere, quae " cum et animae naturae, et corporis " sensus particeps sit etc." Si vero haec tibi potior videatur versio, tum necesse est, et Graeca quoque paullum immutes, et pro YTXHE OYEEL & ERMATOE AIEOHEEL συπιληχός, rescribas ψυχής ΦΤΣΙΝ vel OTERNE, of our AIZOHEIN

vel ΑΙΣΘΗΣΕΩΣ; nunquam enim, quod scio, ΣΥΝΕΙΑΗΚΟΣ, ea in figmisicatione, cum dandi casu construitur. Praesentem vero quam jam
dedi Lectionem omnino retinendam
esse arbitror, cum neque apud Euseb. vel Plutarchi Codd. ulla cernitur his in verbis variatio.

s ng ngóne τως άθισμοι σχάξικ]

Eufebius exhibet ΠΟΛΑΑΙ τως, mendofe; nifi quod TINEΣ adhuc retinet; eam igitur vocem Plutarche refitui, cum olim TINOΣ apud eum prave legeretur.

6 ovyal ve Acobou.] Ita iterum ex Eufobio emendavi pro 0000001, quae vox antea ferebatur. De Bacchi autem Fugis et Exilio vid. quae

Dest nomination verbe introjana garita, mider and pier intermediale Quae veri quadrant, sunt corruptions.

σου, η πλάται ΔήμητεΦ, είδει κασλάπεση τη Όσιεμακών η Τυφωνικών, τάλλων τε ών στάστι έξετιν άνέδω μυθολογεμθρων ακέαν εσταϊτ, τε μυπικοϊς ίτερες σεικαλυπίόμθρα η τελεταϊτ, άρμο διασάζεια η άθεαω σερς τές στολλές, δμοιον έχει λόγου.

κτ. Ακέφων δε κ Όμωρου, τες μθυ αγαθες Διαφόρως Θεοειδέας έκαι το και Αντιθέες, κ

-- שבשי מחים שוחלה בציפולמה

τος δε λοτό την Δαμούνων το σορήμαλι χεωμθρου κοινώς έπε τε χενεών η Φαύλων,

Dasprove gedor Extér de desiareas gras

Αργείες, Καὶ ψάλιν.

'ΑΜ' ότε δη το τέταρ ον έπέων δο Δαίμονι ίσος. Καὶ,

Δαιμονίη, τί νύ σε Πείαμος Πείαμοιό τε παϊδες,

pherima habet Jul. Firm. Matera. de Errer. Prof. Relig. pag. 10. Ed. Wower. vid. et Nous. Diagr. — Diad. Sir. lib. r. pag. 87. Makalpurda di paos pilonyani if alyoche va Assiop manfipara vaksid angal voi dakaya-para, aj va angi vii; verasopangias, aj, vi oboko, vip angi va anda viio diii iropias.

"Exam w.] Haec verba defiderantur in Libris Enfit. deinde, pro
MAZIN, quod apud Plurarehmu visitur, habet Enfit. MAPA MAZIN,
et pro ANEAHN, ANAIAHN. "Ma" lo tamen, inquit Xylander, deibus,
" licenter, abunde. Enfitabius in I" lind. B. v. 34. a verbo driupa, cum
" alia multa, tum hoc adverbium
" deducit, et interpretatur drivas a;
" ihau-

IZIAOZ & OZIPIAOZ.

Tours nand philum, or distrepair supeaires This dearanden suninduor workeders is the Daysover purtled is and party of our ?xòrtar si accomiperon öbar à poli Il Adres " 'O-" Duparties Desis tal detail is altered tal d'av-" riquira réren saimorn dondisarin. é de Es-मार्थिक हैं में महिम म्या म्या में के किन्द्र के किन्द्र के किन किन " ioptiv icas Wanyds twas à noneres, à duc On-שושה ה שושיפסאסאושי באשטיי, שדב שבניי דיונים « हिंद δαιμόνων οίεται σοροπική κεπεών, ' άλλα " बेंग्स क्रिंक्स के नहीं किर्दर्श्यों। महत्र्वेभवड़ महेंग में " lyuguis, duoreónus j' n onudeunais, al xaípu-בי שו דיונ דטוצידטוב, אל דעו צוליטשו ושפים שלפי שלא-" २० मुस्कृत क्ट्रिंग क्ट्रिंग मार्थ की मुद्दान के मार्थ मार्थ मार्थ dyabes 6, re Halodes a dyres falueras, no api-" λακας άνθεώπων ποςοσαγορδύα,

* HASTOSOGES, N. TETO YEERS PROTENTION EXON-

[&]quot; là ulique. Non autem Libertati,

[&]quot;aut etiam Licentine flatim necesse
"est adesse Impudnation".
"Sou le pormoitique, a.7 2.] Modo
quidem longe diverso hic locus apud
Enfebrua profertue; ora re parmaie ligoit meginnhurlöure redelnis de fala diarafilas, aj abfala, mele rue ΘΕΟΤΣ έμοιος έχει λόγος. Emen-datione vero nihil opus est, cum quae

apud Platarchum legantur ad Argu mentum form confirmandem con primis valeant.

and the pores Pol no mam vocem, fi TiNAE vel Te inforas, vel mente faltem intelliga plenior certe, uti et elegantier, fueri Kenecratis fententia.

^{*} Wartodoras] Conjunctio KAI videtur excidisse ante hoc verbum.

HAOTTAPXOY HEPI

3 ο, τε Πλάτων « Ερμωθυτικόν το τοιέτον όνο-" μάζα χύος, ησί Διακονικόν έν μέσω θεών ησί " कंग उन्हर्ध मका, अंत्रकेड भीगे देशमें में वैद्यालयेड कंगीहर्क-4 πων αναπέμπονως, ενίθεν ή μαντώα δεύρη κ « δόσεις αγαθών φέρονως." Έμπεδοκλής δέ, και δίκας Φησί διδόναι τὰς Δαίμονας + δν ἀν Τξαμαςτήσωσι κή πλήμμελήσωσι,

Αίθεριον μου γάρ σφε μού σ πόν σονδε διοίκο, Πόνλος δί ες χθονός έδας απέπλυσε Γαία δί 5 ès auyais

Ήελίε απαμανίος, ο δί αιθέρος έμβαλε δίναις "Αλλος οι εξάλλε δέχεζαι, συγέκοι ή ποιύτες" વેંત્રદાદ કે માગ્યવાર્ગ કંગેક્દ કેંગ્લ મર્લો મયા વિશ્વિક છેંગેક્દ, વર્ષે ગાંદ τω κατά φύσει χώρου η τάξει δπολάδωσε. εζ Τέτων δε η των τοιέτων άδελφα λέ-

Quae enim loca ex Hefiode attulit Auctor, ex handquaquam fe invicem fequentur, vid. ipy. & ip. v. 122.

2 5, ve erhéren] Sententiam potins Platenis quam ipfa verba exfequitur Außer. Conf. Platen. Sympof. pag. 1194. Ed. Francof.

2 5 de uganagricano.] Ita ex Esfelio relitui, confructionis ratione effagitante, cum print legeretir GN EXAMAPTOZI.

³ is abyas.] Habent ceterae Edd. (unice Bafil. 2st excepts) EZ AYOIZ, vitiofe. Emendavi vero ex Eufebio,

alioque Noftri Libello, qui est de acre alieno vitando.

* veres M.] Exhibent Enfebiani Codd. rever AH. fed male.

"Origides adiapa e proi] Vita-tior certe est loquendi modus, 'Ori-gide adiapa OTEA si proi Ita certe Dioi. de Ifide dicens, lib. 1. E. 18. THE NAME AND OF ZAN 'Origidos KAI PTNAIKA 8.7. A.

l'apportar directaffica aj cuero) Mancum hunc effe locum affirmat Kylender; parum vero caute, fi quid ego video: omnia enim recte proce-

IZIAOZ & OZIPIAOZ. 65 year of Tupulos, is dave pir iso φθόνεις δυσμερείας είργασαλο ή σούτα σεάγμαλα ταράξας, ενέπλησε κακών γλω όμος τε कर्वज्या में अवस्वकार्त्य, संस्व dixle रवेखरहर. में वेड TIMBEGS "Oriend & adsa On in your the Tuφωνο σθέσασα η καλαπαύσασα μονίαν και λύοτομι, हे किटाबर कि किर वैरिष्ठ में किंद वं मुख्य केंद्र वंश्वारमा, में कर्रवंशवड वर्णमांड, में कार्रावे परिए द्वार σοφίας, σολλά δε άνδείας 3 άμυνείαν τωυλα-िरंग्य में जलमांग, वंभिये प्याँ वीजिंग्यं का वार्याहियσα τελεταϊς, είκόνας κ τωονοίας + κ μιμήμα]α των τότε ταθημάτων, δίσεβείας όμε δίδαγμα η βραμύθιον ανδεάσι η γυναιξίν ίσο συμφοews exophious somoiws, xabadiwoes. auti de is Οσιεις όπ Δαιμόνων αγαθών δι δίετης είς Θεές

dere, et inter se quam aptissime congruere senties ex levissima modo correctione. Colon igitur primum, quod viam nunc obstruit inter entaint acris, et a) erotal, suite entaint acris, et a) erotal, suite entaint acris, et a) erotal, suite entaint amovens ; deinde vero ante apprius, inferus penepositionem EIE, quate, ob AE ultimam syllabam vocis praecedentia, in exscribendo excidisse videtur; et tum demas pro TIIO-AABOYEA, verbo nihili hoc in loco, cum Baxtere substituendum est EIII-BAAOYEA, jamque omnia sana et integra habebis; scil. è erquista "love EIE à parriar e cuerro EIIIBAAOY-

EA vo. 69 has etc. Non neglexis

Jis in oblivious quafi et filentium in
jiciens certamina, errores etc. Emendat Bentleius, AMNHETIAI THOBAACTEA » EIRHHI.—Markland

st, AMNHETIAN THOAABONTA.

" pupipala.] Olim MIMHMA.
Cum vero praecedant EIRONAZ a
THOROIAZ, dubium effe non polit.
quin MIMHMATA ab endem manu
proveniebat. Randem Remodationem exhibent praestantifium Marileudi Notulae.

" Spinet.] Scribe OMOINN. Merk-

64

με αδαλόν θες (είς ύσερον Ήροκλης η Διόνυσος)
άμα η Θεών η Δαιμόνων, σου διο τρόπε, μεμιγμένας τιμάς έχεσι, σου αλυλαχού μέρ, δεν τε
τοις ύπερ γην η του γην δειμάμθρος μέρισον.
⁷ εί γας άλλον είναι Σάρασον η τον Πλώτωνά
Φασι, η Ίσιν την Περσέφαρον, είς δ΄ Αρχέμα-

+ legeban de, non

o is το τοίς] Ita edidi eum Ed.

fee. Bafil. alias enim abfurde legitur EN ΔΕ ΤΟΥΤΟΙΣ. Hanc mendam futulerunt Kyland. Base. Benri.
Mar kland. Ad rem vero quod attinet,
paria prorfus funt, quae habet . 'rrad.
lib. 2. C. 123. ἀξχαγιτείων δὶ τ κάτω
αλγίσθων λέγων. ΔΗΜΗΤΡΑ απὶ
ΔΙΟΝΥΣΟΝ, hoc eft, quod fatis norint omnes, Ifis et Ofirfin.

7 à yae àllo ilras Edgami] Ipfum quidem Textum hoc in loco minime follicitavi : dicam tamen quod fentiam, postremam nempe vocem in mendo este, Sarapineme illum, hactenus inominatum, Ofiridis locum invasisse. Ita enim argumentatur autori: "in superis, insersique rebus, "postquam in Coelos translati e-"rant, Ofiridi et Isidi summa potestas" data est." Hanc autom propositionem, pro more, pluribus consirmase jam aggreditur Plutarebus. "Sarapis este Ofiris, quis Sarapis est Pluto inanccine tam sociam fatiocimandi methodum a Philosophi este! sele suidem Ofiris et Surapis este! sele tita vulgo reputari; at param valent ad objectionem nosirum dilucn-

dam haec Responsio, cum de Sarapide ne verbum quidem hastenus distisse audor: imo et infra novis quibusdam argumente ipsum haue rem probare aggrediatur — Si vero OZIPIN pro ZAPASIM legas, (et quan facillime hae inter se confundantur voces jum vidimus, quam de titulo hajus libri disputavimus,) omnia se recte habebunt, et auctoris ratiocinatio ad hunc modum optime procedet: "If-" di et Ofiridi summa Inferorum " data est potestas. Non enim alius " est Ofiris quam Profergima." Quod autem Ofiris su revera Plute ulterius adstruere jam aggreditur, ex auctoritate Archemachi et Herachidis Pourisi; quem Alexandrium deportavit Ptohumens Soter. Sarapidem enim hunc, secundum mentem Aegyptiorum Philosophorum, indubitanter Plateura este; at Sarapis et Ofiris idem est; ergo Ofiris non alius est quam Plue. Si vero Sarapis lillum primo loco pounmus, sequem anderis argumentatio me minimum quidem ad rem sum valebit —— Non pigebit autem hac in loco in medium

ΙΣΙΔΟΣ & ΟΣΙΡΙΔΟΣ.

Los eipres o Eucosus, no Honnis "Hean heides το χενεπειον οι Κανώδο Πλούτων ήγειθρο

nn. Hronspail j' à Zump ' ovag ade tor 'de Zwan & Master & nodostor, (Goz insaulus, idi imegrinis metrego oils The peop-

proferre, quae de nominibus varils tum Ifidis tum Ofiridis habet Diodorus, (lib. 1.) The auth di Tos pir 'Ion. rde & Amunipar, rde 21 Gergeopogor, ander de Erning, a ander Hear roui-दिया' नके में "O जाहार, नक्षेत्र मोठ प्रवेहवारार, नक्षेत्र में विर्थाणका, नक्षेत्र में प्रविधनाव, नक्षेत्र di Appera, res di dia, triges di Hara Poplicer.

"Acxinaxo denno] Mallem IETOPHKEN, ut faepius alibi. Mark-

"Heashelder] Olim HPAKAEI-TOE, vitiole. De Pontico enim Heraclide frequentifiims est apud veteres mentio facta; de Heraclito vero, apud hanc gentem nato, fi hunc locum excipias, ne verbum quidem alibi extat Xyland. Baxt. Bentl. Markland.

' frag sidi] Ita certiffima ex emendatione lego: ANEIAE enim iffud. quod hunc locum olim occupaverat, nullius pretii vox est. Hac quoque in correctione mecum confentientes tandem animadverti tum Banterum, tum Bentleium. Neque quidem quifquam de ea admittenda dubitare potest, qui modo vel quae sequuntur ntius secum perpendat, vel quae de Historiola hac apud alios Scrip-

tores narrantur, coram oculis fiftat. Ita ipie Ptolomorus ab auctore poste dicitur, narraffe THN OYIN amicis fuis, quam visionem feil. per fom viderat. Audias quoque Tacitum, (Hiflor. lib. 4. c. 83.) " Aegyptiorum Antifites (de Sarapide) fic memo-" rant. Ptolomaco Regi, qui Macedonum primus Aegypti opes firmavit, cum Alexandriae recens conditae Moenia, Templaque, et " Religiones adderet : oblatum per " quietem decore eximio et majore quam humana specie juvenem &c; et deinde, " Ptolomaeus omine et mi-raculo excitus — facerdotibus " nocturnos vifus aperit." Eandem etiam historiam habemus a Cle dlexand, memoratam in Cobort, ad Gent. p. 43. quibuldam tamen paul-

* is Ender To madrate] Si hace verba fincera effe, neque ex Adno-tatoris Glossemate in Textum irrepfisse statuas; tum necesse est censeas en epodferizue, quod aiunt, dici. Nondum enim noverat Ptolomacus, vel cujus effet Coloffus, quem Coloffum viderat, vel ubinam locorum fitus effet. Eguliti altered it

φην) κελούονω κομίσαι την ταχίς την δαυτόν εξε Αλεξάνορειαν άγνοουῦτι οξ ἀυτόν καὶ διπορουῦτι οξ ἀυτόν καὶ διπορουῦτι οξ ἀυτόν καὶ διπορουῦτι οξ ἀνθρωπος, ὅνομα Σωσίδιω, καὶ ολυπλάνης ἀνθρωπος, ὅνομα Σωσίδιω, ἐν Σινώπη φαμθρος ἐωρακέναι τοιούτον κολοατον, οἶον ὁ Βασιλοὺς ἰδεῖν ἔδοξεν. ἔπεμψεν οιῦ ⁴ Σωτέλη κὰ Διόνυσον, οῖ χρόνω πολλώ καὶ μόλις, ⁵ σέκ ἀνου μθύ τοι θείας προνοίας, ἤγαγον ἐκκλέψαν]ες. ἐπεὶ δὲ κομιδεὶς δ ἀφθη, συμφον ἐκκλέψαν]ες. ἐπεὶ δὲ κομιδεὶς δ ἀφθη, συμφονοίας

nente Marklandi.

⁴ Συτίλη] Diu est ex quo suspicatus sum hanc vocem corruptam esse, et ΣΩΣΙΒΙΟΝ ejus vice reponi debere. Quem enim Rex potius ad Colossum deportandum mittere vellet, quam virum illum, qui primus situm ejus indicaverat? MS. Petaw. habet ΣΩΤΕΛΗΝ — Ad hanc historiolam iterum adludit Plutarchus in libello de Sellert. Animal: prope sinem. Vbi nomen hoc, quodcunque demum sit, nescio quosnodo, excidit. Dionysius enim solus reperitur, licet orationis series satis indicet Regem ei socium addidisse.

"Cunctantem (Regem scil qui Sino"pensibus tunc imperitabat) varia
"pernicies, morbique, et manifesta
"Coelestium ira graviorque in dies
"fatigabat — advocata concione
"justa numinis, suos Ptolemacique
"visus, ingruentia mala exponit,

" Vulgus adversari Regem, invidere " Aegypto, sibi metuere, templum-

" que circumfidere. Major hinc fama

"tradidit, Deum ipfum adpulsas lit"tori naves sponte conscendisse."
Tacitus, ut supra-

dedi, conftructione ita postulante: accedit vero auctoritas MS. P. et Edd.

7 whereve dien ayahaa] Hacc lectio omnia clare et fincera reddit, quae prius obscura, nulloque cum sensu fensu ferebantur. Quid enim est, whereve ON ayahaa? vel quomodo cum ceteris sententiae membris connectes? at hacc Scriptio est, quam tibi dabunt aliae Edd-Baxterus quoque, quod minime praetereundum est, EINAI pro ON reponit.

Sror input june izu] Certiffima est Correctio nostra: olim enim OTTOE pro sror impressum exat. Qua vero mente? nullumne enim nomen, dum apud Sinopenses suit, ha-

buit,

IZIAOZ & OZIPIAOZ.

βαλόνδες οι σε Τιμόδεον τον εξηγητιώ ηση Μανέθωνα τον Σεβεννίτων Τηλούτων Είναι άγαλμα, το Κερβέρω τεκμαιρόμθροι και το Δράκοντι, σε θουσι τον Πτολεμαϊον, ως έτερου Θεών έδενος, άλλα Σαράπδός ές κ. ε γαρέκεθεν δυτως όνομαζόμθο ήκεν, άλλ εἰς Αλεξονόδρειαν κομισθείς το σαρ Αἰγυπίοις δνομα τοῦ Πλέτων Εκπίσαδο, τον Σάραπιν. Σκαὶ μθύ τοι Ήρακλείτε τοῦ Φυσικοῦ λέγονδος,

buit hic Coloffus? fine dubio nomine aliquo, five Jovis Ditis, five alius, infignitus fuit. Vid. Tacit. ut fuprs. Quod autem afferere velit Plutarchus hot est, "Sarapidis nomen nondum "obtinuisse hunc Colofsum, donec "Alexandriam deportatus erat." Ad hanc rem pertinet, quae tradit Died. Sic. lib. 1. p. 22, λίγμος δί τους Εάσμου είναι τὸν αναρά τοῦς "Ελλησι ανλύτωνα νομιζόμενο. (F. ὁνομαζόμενο)—Cl. Marklandus quoque OTTΩΣ legit.

Multos jam locos, falebrosos quidem et inextricabiles serme salvi transmismus; vix vero alius est, qui tantasmihimolestias dederit, atque hie de quo nunc acturi sumus. "Mutilum videri "esse", asserit Xylander; eademque etiam Cl. Marklandi sententia est. At diligentius nobis, et curiosius inspicientibus aliter res sorsan appareat. Consideratis igitur utcunque et recte perpensis scopo et argumento Austo-

ris, ita tandem ad veram ejus, et genuinam Lectionem praestandam facilius perveniamus - Ofiridem igitur Plutonem effe probare aggreffus eft Autor; primum, ex auctoritate Archemachi et Heraclidis; deinde vero. ex Visione Ptolemaci, et Interpretamentis Manethonis et Timothei, qui Sarapidem nomen effe Aegyptium dixerint istius Dei, qui Inferis praesideret. Pergit porro in eodem argumento; - " Quodque etiam Hera-" clitus Phyficus dicit, Hades et Bae-" chus idem est, quando infanit et de-" lirat uterque, in eandem hane du-" cere volunt fententiam", Ofiris scil. et Plutonem nibil inter fe differre. " Nam quod aiunt nonnulli, Hera -" clitum per Haden hoc in loco velle " ip/um corpus intelligere, quia ani-" mus in eo infaniens quafi et ebrius " fit, frigida nimis est Allegoria. " Melius igitur est Heracliti Diony-" fum per Ofirin interpretari, uti " Hadem ejus per Sarapin; quod

70 HAOTTAPKOT HEPI

α 10 Αδης κ Διόνυσος ωυτός, " στε οιώ μεπινούπει κ λημαίνεστιν," εἰς ταύτην ἐπαίγεσι τὴν δόξων. οἱ γὰς ἀξιοδής Αδην λέγειδαι τὸ Σώμα, τῆς ψυχῆς αἴον αξαφρονέσης κ μεδυάσης ἐν ἀνηδ, γλίρχεως ἀλληγορέσι. Θέλτιον ἡ τὸν Όσιραν εἰς ταυτὸ συμαίγειν τῷ Διονόσω, τῷ τε Ὁσίραλι τὸν Σάρμαν, ὅτε τὴν φύσιν μετέδαλε, " ταύτης τυχάν ξ ασσηγορίας. διὸ πάσι κοινὸς ὁ Σάρμας ἐςς, ¹³ ὡς ἡ τὸν "Οσιρω οἱ τῷν ἱερών μεξαλλοδόν ες ἰσασιν.

quidem nomen fibi tom demum

obtinuit Ofris postquam unturam

funm mutavit," seil. postquam de

suppose dynosi ad Deot transferat.

Nomen quippe sarapidis omnium

est commune, qui ejusmodi muta
tionem niiquande subierint; uti

norunt ii, qui Ofrisis Sacris initiati

fuerint." His igitur its diftis et

explanatis, ad diversu aliorum opiniones, quae de Sarapide tirrumseeantur réfellendas, jam aggreditor

suctor. "Nonenim par est Phrygits

credere Litterin, in quibus dicitur

sarapia quandam Horadis fuisse

Filiam, uti et Ismai Horadis fuisse

Filiam fuisse

Filiam fuisse

Filiam fuisse

Filiam fuisse

Filiam fuisse

Filiam fuiss

"vero hact Phylorchi abfurda esse
"sunt abfurdiora quae dicunt alii,
"Sarapin hand cumino Deum esse
"reputandum, sed sepulchralem spi"die Cistam ita naminari : atque
"adeo tolerabilior corum est senten"ia, qui Sarapisie nomen deducunt
"a verbis, quae grieca lingua sig"niscant nopido moto cieri aniver"sun. Plerique autem sucerdotum
"Sarapin compositam usse vocem
"auturnant, ex Ofirido, nim. et Apido,
"in unam dictionem concurrentibus
"sec. Hactenum igitur sententia Auchoris fusius latine explicata, viaque
munita quasi et coram explanata,
ad upsa Graeca corrigenda et emendanda tutius acredamus.

Heraclisi fine dubio sententia esset, Haden et Dionysion cundem esse, de hac correctione in ipsum Textum admittenda

ΙΣΙΔΟΣ ή ΟΣΙΡΙΔΟΣ.

κά. Οὐ γδαξιου σερσέχευ τοῖς Φρυγίοις γράμμασιν ἐν οἷς λέιξιαν ' Χαςαπώς τις, Ε μμ Ήρακλένες ὁ Κοις γενέοξ θυβάτης, Ίσανακε ἢ τε Ήςακλένες ὁ Τυφών ἐδὲ ' Φυλαςχε μὴ καταφερνείν, γράφονίος ὁτι στρώτος εἰς Αἴγυπον εἰξ Ἰνδεν Διόνυσος ἡγαγε δύο Βοδς, ὧν ἦν τι μμ, "Απις ὄνομα, τι ἢ "Οπεις' Σάραπε δὲ ὄνομα Ε τὸ ΠΑΝ κοσμενίος ἐς, σξὰ τὸ ΣΑΙΡΕΙΝ, ' ὁ καλλιμών τινὲς τὰ κοσμείν λέγεσιν. ἀτοπα γδ ταῦτα Ε Φυλάρχε, στολλεί ἢ ἀτοπώτερα ' τὰ τῶν λείον]ων, κὰ εἶναι Θεὸν τὸν

mittenda nulla, possit esse dubitatio, Antra OTTOE. Quod autem, cum Baxtero, OTTOE edidi et non O ATTOE—hinc est, quod Heraclitus noster, Epbeso quippe oriundus, sonica Dialesto scribendo usus sit. Vid. Vit. eius apud Diog. Laert.

tea TYKONTA legebatur manifesto soloccismo. Cui enim Sarapidis nomen obtigerat? Ofiridi scil postquam

13 siç di vòs "Ossgo] Praestat cum Cl. Marhiando legere, siç KAI v. 'O.

χαροπός τις, 5 μ 'Heas.] Olim, ΧΑΡΑΠΩΕ ΤΟΥΕ MEN ΤΟΥ 'HP. abfurde —— Quid vero hic loci fibi yult Charajis haec? Quis unquam vel fando de es alibi audiverit? De Sarajide tota haec infittuitur disputatio—adeo ut dubium esse non possit quin Sarajis nomen fuerit dictum issus Herculis filiae, de qua canis Phrygia Poesis; aliter absurda profius, imo nulla potius omnino esset argumentatio Austoris. Rescribendum igitur statuo pro xaganés 116, vel SAPAINE TIE, vel saltem, cum Marklando, SAPAINO TIE.

2 puldezu] Ita dedi pro SIAAP-XOT, ex Suida, aliifque idoneis Auctoribus.

3 a madainu rule aj nospaŭ] Forte, 5 mada. "EAAHNEE nal nos. Markland.

ra 7 aspáilar] Articulum TA ex conjectura nunc primum addidi, necessarium quippe, quique a Textu, fine constructionis dispendio, abesse non possit. Inter eos vero, qui Sara-

E4 pide

72. MAOYTAPKOY HEPI

Σάρωπν, άλλα την ΑΠΙΔΟΣ ΣΟΡΟΝ ἔτως όνομάζεοζς, [5 καὶ χαλκᾶς τινας ἐν Μέμφο σύλας λήθης κὰ κωκυτέ σερσαγορφομβρας, ὅτον θάπτωσι τὸν ᾿Απιν ἀνοίγεοζς, βαρὰ κὰ σκληρον Ψοφέσας, ολὸ στουτὸς ἡχουν Θ΄ ἡμᾶς χαλκώματΘ ἐπιλαμβάνεοζς] ὁ μεπριώτερον δὲ οἱ ᾿ κοξαὰ τὸ ΣΕΤΕΣΘΑΙ [κὰ τὸ σουδοζ] τὴν Ε ΠΑΝΤΟΣ ἄμα κίνησιν εἰρῆοζ φάσκον ες. οἱ δὲ συλεῖςοι τῆν ἱε-

pidem Deum non esse statuebant, Nymphodorus Amphipolites recensendusest; qui (referente Clemente Alex. Strom. lib. I. p. 383.) is trito somipus 'Arias, dicit, † 'Aris † taves tritoriscassa, uj tare xivolista est réess aurosos, aristosus EOPOAHIN anddiposos, aristosus EOPOAHIN anddiposos, and EAPAHIN, resulting test #

ביצשפושי, טיבפסי.

Kai xadras ruas is Misson we-Nas -- imidaucanat] Quid fibi velint haec verba, et quanam arte cum faperioribus, cum inferioribus connectantur dicere nequeo. Num a Plutarchi manu primum scripta hunc fibi locum obtinuerint? Si totam orationis feriem ferio perpendas, id neutiquam te affirmaturum certo scio, Quisquamne enm uamne enim "acreas iftas a-" lamentationis dictas &c"; Quifquamne, inquam, est qui eas unquam Sarapia vocaverit? Ne dicas, quaeso ; fieri enim nequit, ut ejufmodi fententiam ex Vett. libris tuearis. Quid igitur de iis flatnendym eft? ad oram

quidem libri, unde primum defumpta fuerant, denuo amandanda effe cenfeo. Ex Gloffemate enim, five Adnotatoris cujusdam observatione in Textum irrepfiffe nullus dubito; cum et argumentum Audoris interturbent prorfus, sensumque suspendant plane, vel destruant potius, qui fine iis optimus eft.—Quorum autem verborum haec effe Interpretamenta, five Gloffemata flatuis? dicam tibi-cum jam feripfiffet AuBor, "Sarapidis nomen, " uti nonnullorum ferebat opinio, " ਕੰਬਰੇ ਰਰਵੁੱਚ ਕੰਬਰਤੈ derivari," hoc eft, a sepulchrali cista in qua condiebatur Apis-ad hanc quasi sententiam confirmandam et stabiliendam ad oram Codicis de proprio addit Lector quidam: " Apim bunt ad Memphim " fepeliri; quando autem fepeliretur tum demum aperiri portas isas aeneas, &c." quarum tam frequens est apud veteres mentio facta. Nam, quod certum est, Apis ad hanc urbem sepeliebatur, ibique revera extabat (uti ex Diodoro praecipue intellexi) exer ring Engrys legde, & wohns munura

σέων είς τὸ αὐτό Φασι τὸν ΟΣΙΡΙΝ συμπεπλέχθας nai Tor ATTIN, Teny sulpor in disancoles nicas is Diμορφον einova zen νομίζειν τ' Oσicedos Juxãs τον Απν. έγω ή, ει μου Αιγύπλιον ές τουθομα Ε Σαρμποδος, Ευφροσιών αυτό δηλου οίομαι κ Χαρμοσύνην, τεκμαιρόμενος ότι την έορτην Αίγύπτιοι τὰ Χαρμόσιωα, Σαίρα καλέσιν. 10 κ γάρ Πλάτων τὸν Αδίω, ὡς αἰδες ὑὸν τοῖς σταρ αὐτῷ κοκο αδ

is. now

aj differ dendemplican zadzion i dzivos cancellos suos inclusis, uti sas est, ad atia explicanda et emendanda jam progrediamur.

Apidrogos 21 of Ita necesse est rescribamus, "ob collationem diverfarum fententiam," uti observat Xyland .- olim pel. 21 abique noviffima voce. Bentl. Bast. Markland.

7 waed vi oring, [e vi oudat] Posteriora haec, quae inter uncon inclusa jam cernis, ex priorum interpretatione, ad oram Cod. scripta, in Textum descendisse censeo. Cum enim idem prorsus utraque vox et EETEEGAI et EOTEGAI sonet, alteram supervacaneam esse necesse est mecum dicas.

alegou signoas] Antea AIPEI-EGAI, vitiole. Noftram correctionem exhibent Edd. Antiq.

9 Thoma Too Engande] F. TO Σαράνιδο. Markland.

10 sal yde Ilharus rds "Adas, de aldus vib) Extat locus Platonis, ad quem adludit auctor, Cratyle, p. 277.

Ed. Francof. at ne verbum quiden ibi inveneris hujus rationis nominis. Socrates enim, qui loquitur, difertis verbis afferit, जेनरे नहें क्वरीय नवे स्वर्रे वे sidiras, duò rore "Adec inhibe: ad eundem scopum quae praecedunt omnia, unice collimant ; ad probandum scil. sapientem, mitemque adeo Deum effe Haden. Imo minis hujus Dei, in Libello de Supe fitione, disputat, ne verbum quidem profert, unde suspicemur eum ex-verscundis natum suisse; à i Il latur pari pixappower bila ei copie, sal whorier, weeler & hopy nalizedla rak legaram it and is λύχας, "Adm διομάθαι. p. 298. Ed. Stepb. Hinc fatis conflat, mendofiffima effe verba Plutarchi, de quibi nunc agimus. At quam expedito remedio loco huic, conclamato licet, medicinam afferre possumus-rescribas igitur, aj ydę Maron zdo fido of ADOT vide, KAI roll was ATT דמו קשים ב שופסקות שומי, שי, פתסים AAOZ vero interpretatur Ziym Auttor ETOPOETNH, lastitia feil, et

you, sx hor low. 50 pools let, opinos utroque lors ades est insplifsimum.

HAOTTAPXOT HEPI

Quopulias in moranin Ded, wirepeles anoir. Mai σαρ λίγυπίοις άλλα τε σολλά τῶν ὁνομάτων " λόγοι εία, η τὸν ὑπορθόνιον τόπον εἰς ον οἰονίαι Tas Juxas antegreds metal thirtenderiv, AMEN-OHN KAZETI, MURINOTTO TË OVOLUZIOS "TON त्रव्यक्तिकारीय में की विशिव". हो है में महत्त्व क्या के माह Ελλάδ Θάπελλοίθων τάλαμή μεθανομιδείθων oromatur in ism, visego 12 immer papeda não di τα λοιπά της οι χεροί δόξης σεροδιέλθωμου.

2. O phi of Ories is in Iris on Daupovar αγαθών είς Θεες μετήγλαξαν, την δε τε Τυ-ஒவ்டு ந்டியற்கும்ம் நீ சயாசாழ்புக்கை செய்க μα, έπ ή ή ψυχορραγούσαι η σφαδάζεσαι, eur afe matulocosas Inaiaes is abagisean. Eu ο ότε πάλη ενθαπανέσι η καθυθείζεση έν चाराम हैक्ट्रकाई, राज्य विशे वंग्रीवर्धमान 'राहेद साम्वेवेहेद

gaudium. Hinc Haden inter et Sara-piden fumma datur affinitas, cum Sa-rapidem paullo ante interpretatus est Phaarchu, ETOPOLTNHN & XAP-MOZYNHN - sag ATTOI apud Pla-tones extat: olim vero sag ATTOT, apud nostrum, vitiole.

** Abyes sto'l] Quali objectanti re-spondit : ** Non Surapi, tantum et ** Hades tot lignificationes habent, " justamque quasi Sententiam per le

" conficient, cum a por quae merae " tent Aegyptia nomina, quae merae " festentiae fint," (its enim AOPOI legical iloi cum Cl. Marklande interpretor) " conficient, cum et plurima alia exquale of AMENOHE. Imo plurims
hujus generis Interpretaments per totum hunc Librum, alibique invenerie. 10. p. 149.

12 braco imeast apaba] F. in. 6.

2 ras surjeus morniaus colles O-

lim res out. KAI weered. odiofam

क्टनमारकार्द्धां देशीहर, 'Ovar है में मकी कामापार्टिशीहर, केंद्र Κοπτίται, δια το πυρρού γεγονέναι τον Τυφώνα η όνωδη την χείαν. Βυσιείται δε και Λυκοπολίται σάλπηξιν ε χεωνίαι το αδάπου, ως Ονο φθεγδομθρίαις έμφερές. η όλως τον Όνον, ε καθαegi and daycovino inyoutitus Coor einas, did τω τος ο κείνοι όμοιότη α. η στόπου συσιουύτες εν Dudass τε τε Παυνί κὶ τε Φαωφί μεωος, รัสเสาส์สียาเ เลือย์อานุนอง, "Over อิยอิยุเยีย่อง. ล้ง วิ านี TE HAIR Judia ' Tois or Boulius Tor Ocer wapelγυώσι με Φοράν έπὶ το σώμαλι χουάα, μικο ένο σοφιώ διδόναι. φαίνού σε δε κ οι Πυθαγοεικοί τον Τυφώνα δαιμονικών άγερθμοι δαύαρων λέ-Jan 20 ca picata treach enfa is mentares de deνένου Τυφώνα νη σάλιν την μθο τέ Τριγώνε Αδε ng Atavire ng "Apens divat This de TE Tereay with,

vero illam particulam, quae Sententiam mimis perturbaverat, amovendam effe curavi. Accedit huic correctioni Kylandri, et Markl. auctoritas, quonum novifimus HTPPORPOTE pro INTPPOTE legendum effe cenfet. Huic loco affinia prorfus funt, quae de Bufiritis protulit Plutarchus in feptem Sap. Conviv. p. 261. Ed. Steph. 2 Nuntique, apitus raura, (ion) e rau vois Neuroaniras, innahira

Carles and Automorphics and American

Russeisen. Redpobe ode file rais bestos (offibus feil.) it ede addis instante aut di a Ladurop D. defin diffulla, actor floriforius trans. "Ora 21 des aigunitarios tra di an did rupira aparahanifapara.

rois or quirou rie Daie] Ita centiffine emendavimus: antes enim EXOMENOIE, nullo cum fenfu, legebatur. Xyland, Baster. Bentl. Markland.

7 50

76 HAOTTAPXOT HEPI

'Ρέας, κ' Αφερδίτης κ Δήμητερς κ Εςίας κ Ηεας την δετε Δωδεκαγώνε, Διός την 3 3 Εκκαι σενθηκονθαγωνίε, ΤυφώνΘ, ώς ΕυδοξΘ ίς 6μηκεν.

Τα. Αἰγύπὶιοι ἢ συρρόχεουυ γεγονέναι τὸν Τυφώνα νομίζονλες, ὰ 'τψ Βοών τὰς συρρὰκ καΘιερδύασιν, ἔτως ἀκριδη σοιάμθροι την σεστήρητου, ὥς ε κὰν μίαν ἔχη τείχα μέλαιναν ἢ λουκήν, ἄθυλον ἡγείως. Θύσιμον ἢ ἐ Φίλον εἶναι Θεοϊς, ἀλλὰ τοιμαντίον, ἐ ὅσα ψυχὰς ἀνοσίων ἀνωρώπων ἢ ἀδίκων εἰς ἔτερα με ωμορφαμθύων σώμα συμέληφε. διὸ ἐ τῆ μθρ κεφαλή τὰ ἱερεία κα ωρασάμθροι κὴ ἀποκόψανλες, εἰς τὸν σο ωμὸν ἐρρίπλουω σάλαμ, νύν δὲ τοῖς ξένοις ἀποδίδονλαμ.

3 The Historia Transfer of a your Hanc vocem rectiffime exhibent Emendationes Xyland. Bant, Bentl. olim enim OKTAKAIII. male extabat. " Nam (inquit Xyland. ad locum) " g6 numerus paullo ante etiam fuit affignatus Typhoni. Ac 58 quidem et ex iis numeris non eft, quos Pythagorici tractent; quippe duplicatione primi numeri 29 procreatus, ideoque pariter impar, et nulli aptus " Pigurae. At 56. duplus est Trigoni 28, qui numerus est perfectus. Pro-" nicus eft (ut vocabulo scientiae utar) " 56, et quidem ex 7 et 8 procreatus, numeris longe myfliciffimis. " Itaque nil hic dubii relinguitur",

Tais Bour ruc mueeus naditethuri] Diod. Sic. lib. 1. p. 79. rde di muggide Bus συγχυρηθηναι Dien, did và donite τοιώτον τῷ χρωμαίι γεγονίκαι Τυφώνα, τὸν ἐπιδυλιύσανία "Οσίριδι. Addenda etiam funt haec Herodoti, (lib. 2. c. 38.) Telxa in di pin tonas iminar μίλαυας, ό παθαςδι είναι τομίζει. δί-ζείαι δι ταῦτα έπὶ σῦτο τείαγμέτο Tris legion - fo de relieur mailler Tabagos, onpairlas Bochy weel to nigen eilioour n' ineera you onparτρίδα Ιπινλάσας, Ιπιδάλλιι τὸν δακτύλιος και δτο ἀπάγμοι. ἀσάμαςτος di Ivraile Idrale i Enpla luccillas - Observandum porro est Mares tantum Boves apud Aegyptum facrificatos

ΙΣΙΔΟΣ ή ΟΣΙΡΙΔΟΣ. 77

τον δε μέλλον]α θύεως βουῦ οἱ Σφραγισαὶ λεγούμοι την Γερέων κατεσημαίνοντο, της σφεσγίδω (ὡς ἰσορεῖ Κάσωρ) γλυφίω μορὶ ἐχέσης ἄνθρωπον εἰς γόνυ καθεικότα ταῖς χερσὶν ὀπίσω τωθικγμέναις, ἔχονὶα κζ της σφαγης ξίφων το ἐκείμθρον. ὁ ἐπολαύειν δὲ καὶ τὸν Ἰσον, ὡσπς εἰρμται, της ὁμοιότηω, ὁ λαὶ την ἀμαθίαν κὶ την ὕθειν εἰχ ητὸν ἡ διὰ την χρόων, οἰονὶαι. διὸ κὶ την ὅρεινῶν βασιλέων ἐχθραίνονὶες μάλισα τὸν Ωχον ὡς ἀναγη κὶ μιαροίν, οπος ἐκενόμασαν. κάπειω εἰπῶν, ὁ μθρ τοι οπος ἀκτ ὑμθρ κατθυωχήσε αι τὸν Βουν, ἔθυσε τὸν ᾿Απιν, ὡς Δείνων ἱσόρηκεν. οἱ ἢ λέγονὶςς ἀντης μάχης ἐπὶ Ἰσνε τῷ Τυφώνι την Φυγην οἱ ἐπὶὰ ἡμέραις χρέως, κὶ σω-

erificatos effe — Tel pir vir nabages But Tel apostas, è Tel phonyes el martes alphiblios Sunos Tal de Santas Book legal sios Tug. Herod. 1. 2. C. 41.

² δσα ψυχάς ἀνοσίων ἀνθρώπων — σύμαλα συνείληψε] Herod. lib. 2. c. 123. ωρώτοι δὶ τόνδε τὸν λόγον αξγάθιοι είσιο οἱ ελαύθιε, ὡς ἀνθρώπω ψυχὰ ἀθάναλός ἰςι. Τὰ σύμαλο δὶ καλαφθύνοιλο, εἰς ἄλλο ζῶον αἰεὶ γενόμων εἰσδύλαι. ἱωτὰ δὶ ἀξείλθη κάθια τὰ χερσαῖα, ἐ τὰ θαλάσσια, καὶ τὰ ωθεικό, αὐτις ἐς ἀνθρώπο σῦμα γιόμωνο ἐσδύνει».

रम् क्रि प्राक्तिम् रहे 'दिश्रांत स्वीवर्.] Kalagioilas di radi hipolis रमेला सा- φαλίσι, " ι τι μίλλοι η σφίσι τοῖσο " θύνσι, η αἰγόνθη τη συνάκαση κα-" κὸν γίνιος, ὶς κιφαλό ταύτω τρα-" κίος". Herod. lib. 2. c. 39.

* wiginyuirais] Olim EIIIHFME-NAIE. Nostram vero lectionem, quippe haud paullo praestantiorem, exhibent Edd. Ald. Basil. Steph.

s ἀπολαίων δί] Ita imprimendum effe curavi pro ἀπολαίων ΤΕ. Neutiquam enim haec copulari queant cum iis quae immediatius praecedant. Accedit Markland. auctoritas.

ciald suigas ywid] At longe ufitatioreffet loquendi formula hoc in loco ladd HMEPAE; atque ita scripfisse Plutarchum arbitror, licet Librarii

78 . MAOTTAPXOT HEFE

Sévile Sumous waides, Tepgroduper in Tedator, αυτόθεν είσι καταθηλοι τα Ικδαϊκά σαρέλκονres eis tor publish

AB. Ταῦτα μθρὶ οιμί τοιαύτας τοπονοίας δί-रेक्टम बंग बेम्पाइ ने देल्लाइ मेर्ड कारक्क क्रिक्ट το λέγειν δουέντων τές απλες άτες οιε ψώμεθα. esperton. Eros de eioss of heyorles, work Ex-News Kegnor annyoggor Ton Xgovor, Heart 3,

oscitantia vocem jam corruperit.-Eadem est practiantifimi Marklandi

· gotarogárica ri Klyin dazálar] Olim apud Plutarchum ATNAMEwan pre Ackorstran extabat. Noftram vere Lectionem exhibent Rafebiasi Codd. citatur enim hic lo-cus, uti jam editur, Prasp. Evang. 1ib. 7.

Nathor alres vor 'Oosen] Poftulare videtur Graecae linguae ratio, ut, post Neixor, MEN particula infe-ratur, ob redditivum istud AE, quad flatim adjungitur. Scil. Nei hor MEN quod attinet fic disputat doctifismas Seldenus noftras, de Diis Syris Syntag. 1. " Ofiris certe non solum ide " Deus cum Nile, verum ipla nomina " Nili et Ofiridis, fublato primo ele-mento, funt fynonyma. Nam Lin-gua Prophetarum 1712, Schicher,

eft Nilus, ut doctiffimi interpretur " volunt, quod Try Sheichri Lin " gua Aethiopica (ita monet illustrif-

" Smus Scaliger Fil.) prolatum, in

" ZEIPIE aut EIPIE, graeca scrip-" tione, transmigravit. Dionysus Afer, de Nile

Dieis on' allibum nindhonflai' of

Enairas spuplists pell' dropa Net-Acr Miles

Et Plinius, lib. c. c. 9. de Nile; " etiamnum Stris nominatus per aliquet " millia. Sirin vocabant Aethiopes, " Syenes sutem incolis Nilus dictus " &c".

3 in to Keine younged.] "EIII "KPONOT (inquit Xylander) non in-" telligo quid fit"; imo nec iple Oelipu, fi quid ego fentio: abfurda e-nim prorfus et inconsequens est lectio: Sacrum feil. de Satures habent Hymnum Aegyptii; ergo Nilus eft Ofiris!-Necesse est igitur EIII TOT OEIPI- NAAS AOE refcribas, atque omnia tibi jam plana erunt et perspicua. "Rorum "est opinio, (inquit Plusarchus) qui "magis philosophice disputare vi-" dentur, quod Ofiris fit iple Nilus " dictus, uti Typhe Mare, in quod

IZIAOZ & OZIPIAOZ.

Tou Asea, Mison de Hoaten, The eig Hue, as egs uslatorius era map Aiguntions 2 Neiron dias tor Orien, "Isidi sumorta in yn Tupina δε την Θάλαστου, είς ην ο ΝάλΟ εμπίπθων αparicilar in diamatar, whis over in the misegs αναλαμβάνεσα κζ δεχομβών, γένεται γόνιμο ist durs. ng Oginos isn isogs in the Koone we more ? Apphaly Gy Splened d's Ton ton Tong densegns yen-

hyenday vel NEAR hatel ex segg. et ex tres

"incidem Nilus in partes quafi di-"vellitur et perit". Ad faam vero hanc propugnandam, confirmandam-que fententiam afferunt hi Philoso-phi "facrum esse (de Saturne? neutiquam!) " de Ofiride Hymnum de-" cantatum, in quo ille deploratur, " qui in finistris partibus nascitur, in destris autem perit .- Quis autem ille eft de que hace dicenter? Num Saturnus è nemo unquam id dixerit è non alius effe pullit, quam ipse Offets, qui Nilus est secundam hanc hypoth. vide enim quam explicationem hujus rei flatim adjungit mafter : Degéperes Lie P Wolier & Neixo &c. Addas porro, quae fupra ex Seldene attulimus --- Practeren, quid Acgyptin raco Saturno fuit ? at jife antiquificus mos erat Reges vita de-functos Seéros hujufmadi celebrandi, quos inter Ofirim effe recenfendum, nemo est qui nunc dubitet. Died. Sis. lib, t. p. 6g. und the Seine weethung pall obie mendamen Re rie ejudene (feil. chum Regen insepulti jucene) dripan bymapiene, dimmandiamen reb destin S

!-吐

od

NAA.

rilikellaubre. Totam vero hane hi-Aoriam, a Platerele iterum repetie legamus, Sympof. lib. 8. prob. 8. Qu quidem locum, quis ad en que fequantur illustranda valeant, exseribam norma. apositoles W vie dies Pripare, de prire bien apeartiquies undb abers Subarling papayation "Anno più de anno mirine pi ber di adarbie pala, od webs vir da-Auriar ixee, ne acomponer duis, s' dandergres, mantes il Thur wolfper th Oása S dispisse sugaine i gaig splittag the Gais dis distil dosne of Ervinal root airies inchaple ANNA resultion oil raprop alminhous ròs malien è ournea rue xúene, de Origide danglow broudlurs, @ 3pgsidilar vide in vois algorage is palgeon yeraperor (f. yarraperor) & [M] volk deliere poriepurer, abirloslas th & Neila redevrie nat Ologile is to Sa-Adring your plant.

b valt descreek yordpoor) No-villima vox ex emendatione est: olim enim TENOMENON, vitiofe feriptum

שנושים בובספרים כו לב דסוב לבצוסוב שלפום בניסים. Αιγύπλιοι 38 οἰονίαι τα μομ είδα, τε Κόσμε το 66σωπον είναι, τα δ'ε τος ος βορραν, δεξιά, τα δ'ε megs votor, dessegt oseguero oud en the voτίων ο ΝείλΟ, οι δε τοις βορείοις του της Θαλάοτης καθαναλισπόμθρο, είκότως λέγελαι την المان المعدد والمعدد المعدد ραν όν τοῖς δεξιοῖς. διὸ τήν το Θάλαοτου οί ἰερείς άφοσιουώται, κ τον Αλα, Τυφών Θάφεον καλούσιν' καὶ τῶν ἀπαγορωομθύων 5 έν ἐςιν αὐτοῖς, " έπὶ πραπέζης άλα μιλ ποσοτιθέος". η χυβερνή-कि हं कल्किय विश्विता, व्या देशीय नेकार्यनीय में τον βίου δοτο τ θαλάθης έχεσω. έχ ήκιτα 3 κ τον ιχθιώ λοτο ταύτης ποροβάλλονίαι της αξήας, ε το ΜΙΣΕΙΝ ΙΧΘΥΙ γεάφεση. Εν Σαϊγουύ έν το σερπύλο τε ίεροδ της Αθιωάς ην γεγλυμιθύον Βρέφω, Γέρων, καὶ μζ τέτο Ίέραξ, ἐφεξίκ δὲ

ligitar olu párar

> 3 % few] Ita cam Xgland. Bast. Best!. Markland. edendum effe volui, cum prius ENEETIN confuse lege-

Mizei anaiabian. Bpegei tap KAI TEPONTI TOYE FINOME-NOTE KAI AHOTINOMENOTE, iipass il vis Osis Opidano z.v.). Error ex ofcitantis librarii forfan ortus et, qui com FINOMENOI si ATIOTINOMENOI primum exferip-ferat, oculos deinde in archetypum injiciens, forte fortuna l'INOM. s. A. IIII NOM-quae inferiora fant, vidit, fcripturamque inde fuam continua-

ore profine Sularia] Scribend.

profine THI Sularia. Markhand.

The professor of adversalance and distributions. cile locum hunc, mutilus licet man-culque fit, supplere et corrigere kil å yeroperes et abroyeroperes GEOE

IZILOZ & OZIPILOZ.

וֹצְישׁנִים ביוֹם בּוֹלִים בּינוֹם בינוֹם בינום בינו συμβολικώς, Τά γινόμθμοι κό Σοτογινόμθμοι dioyégon * * isegui d'à Tor Osor Opal sour, ix-Súi de Mico, work applai, dia the Sakaflar είππω πολαμίω δε Αναίδειαν. λέγελαι 30 δπο-મીલંગલ του wareeg, τη μπρι βία μίγουας. 9 δόξα δέ παι το των Πυθαγορικών λεγόμουν, ως ή Θάλατια Κρόνε δάκρυον έςτης αίνίτικος το μη καθαρον, μηδε σύμφυλον αυτής.

λγ. Ταυτα μθύ οιω έξωθεν είρηθω κοινήν Exora The isocial of de coopersege The Ispews, ε μόνον τον Νείλον Όσιειν καλέσιν, έδε Τυφώνα την θάλαστου, άλλα Όσιεν μθυ άπλως άπα-דמו דחו טישסס סופי שבאים או בשים שנוני, מוחמו אנצσεως η απέρμα] Ο Βσίαν νομίζον ες Τυφώνα 3 was to auxunego nas wupades in Enpolutizión &. λως και σολέμμον τη ύγρότημι. διο και συρρόχεων

vit, omillis proflus quae intermedia effent. Extant haer fymbola apud Clen. Alexand Strom. 5, p. 670. unde praesertim, quae in Platarelo defiderantur, petenda sunt. Kai plo ani is Asserban reg alysesto, ini ri lagi antopios wohire, diardiscollas was dis più resteur sophistori degli di ri resteur di ri ligadi di i ri riche, pione di ri rasi di data waden sophistica. Pal-

rilas voires embilipares và evil ovir-Coro, derapais alvas vide di Pi-NOMENOS RAI AHOPINOMENOS GECE MINII ANAIALIAN.

* "Isure embasse, I Olim Millo-fro Tabella, une vocum difinctione ferebatur; noftram vere lectionem exhibent Ess. Baji.

* Isia & I Inc. Austre cum Bastere et Bentine legendum effe centes.

γεγονέναι τώ σώματι κ παραγροκ νομίζονίες, & wadio weg styles correspedients, was indiens iμιλούσι τοις τοιέτοις την άλιν ανθρώποις. ' τον δέ Όσιεμι αξ στάλιν μελάγχρουμ γεγονέναι μυθολογούσι», οπ σανύδως, ε γου ε ιμάτια A nedn' trevatine bridinghod. N' ton nemn jobathe čνούσα σαρέχει τας τείχας μελαίνας, ή ή σο-Niwois, olor exciavis, uno Engerand impirelai τοῖς αξακμάζεσι. κὸ τὸ μβρ "Εας, Δαλερόν κὸ γόνιμον κ σερσηνές το δε Φθινόπωρον, ύγρότητο Ενδεία, ή φυτοίς πολέμιου ή ζώοις νοσώ-

י דמו או יסוףוו --- שואמין צפוי אוyores.] Iis, quae de hac re olim ex Seldeno disputavi, (cap. 32. not. 2.) haecadjungas — Tipit, apud Librum Johnne, Nilus elt Fluvius; quae quoque vox fecundum optimos in-terpretes nigram fignificat. Vnde Graecis plans, (vid. Auder. de Floviis, et Euftash. Comm.) Latinis vero Melo vocabatur Nilus-Sorp. ad Georg. 4. ver. 291. Antes Nilus Mele dicebatur : et ad Aen, 1-255. Ennius dicit Nilum Melanem. vocari, Ita etiam Festus; Melo, alio nomine, Nilus vocatur. Aegyptus etiam antiquitus dicebatur Nilus, quae qui-dem vox apud Plius lib. v. cap. q. pro Nigre fumitur.

"Or. was shap] Si modo HAN hoc in loco retineri posse contendas, memineris tamen, quod calu fit quar-to, feil. "Omne, quocum admixta " eft, Aque subnigrum reddit, Ter-" ram, Vestes, Nubes ete". HANTA vero a Plutarchi manu provenisse arbitror, eique denuo restituendom effe censeo ad constructionem clariorem reddendam Rack, si suites

3 Or Mriver Kakper] Olim MNEY-BIN invenichatur. Nastram vero Lectionem exhibent Edd. Boff. atque in hunc modum correserint Xy. land. Baxt. Bentl. Markland. imo Lych. omnes quotquot funt vel Interpretes vel Critici. Ita etiam hanc vocem profert Died. Sic. reiques de ros Amu is Μίμφαι, α) του MNEYIN is "Ηλίω αιόλιι. Item Enfeb. (ex Par-phyrio) Praep. Ew. lib. 3. pag. 157-AAA' & ys But Haly aranipute is HAIR COALL RANGELING MNEYIE, Bairies physes, apidea pidacu. T. A.

4 Tu 'Amide maries.] Quae media vox legitur, eam reftitui ex Auc-

δες. ο δε ὰν Ἡλιοπόλα τρεφορήνο Βούς, 3 ον Μιούν καλοδούν, ('Οσίσιδο δε ίερον, ένιοι δε κ, το Απιδος στατέρα νομίζεσι) μέλας επί κ δωτέρας έχα τιμάς με τον Απιν. έτι την 5 Αίγοπον ὰν τοῖς μάλισα μελάγξαν ἔσαν, ῶσπε το μέλαν το όφθαλμού, α Χημίαν καλούσι, κ Καρδία σταρακάζεσι. Θερμή γαις έπι κ ύγρα κ τοῦς νοποις μέρεσι τῆς Οικεμθήνες, ῶσπε ή καρδία τοῦς δύωνύμοις τε ἀνθεώπε, μάλισα έγρακέλας αι κ σερσκεχώρηκεν.

λδ. "Ηλων δέ η Σελωίω έχ άςμασιν άλ-

toritate MS. P. olim enim ATHOS extabat. Nunquam vero alibi hoc verbum eam in modum inflexum reperias, quod fcio, nifi apud unicum Heroletum Jonicum.

5 Alyurlor is rois patteres pathayyear done.] Nam quad ait Virgilius Georg. EV. 291.

Et viridem Aegyptum nigra foecundat Arena.

Hinc est quod ABPIA primitus dicta suit hace Terra. Eufeh: in Chronico, sub Mesia Tempore— une mparaços (Terra scil. Aegyptia) Marçaia, mag. "Eddues di AEDIA, idépilo. Thessalia etiam quondam apud Antiquos Aeria, sive Revia dicta suit hanc ipsam ob causam: Vatus enim Scholiastes ad illud Apellonii Rhed. Argan. L. E.

High medulfing als sudanyis, Deflation its nuncupari sit, super

nd, pitamar ilsan the yir. Stu yae a the Algunder Hagias Quoi. vid. Selden. Syntag. 1. de Diis Syris. C.4.

**Suplar zahüri, zi Kaşliş waşına] XHMIAN dedi ad foloccifmum evitandum: nullam enim idoneum causam fingere potui, quarehanc vocem non inflecturem, nis forfan contendere velis, MHMI rescribidebere; quem ad modum hoc Acgypti nomen terminatum esse in Leaice su Cept-drabice se semper invenisse assert Kircherus, Prodrom.
lib. 1.—De similitudine autem quaminvenire credebant subtilissimi quidamviri inter Cor et Terram Agyptiam
cons. Hori Nil. lib. 1. Hierog. 22.

"Hater Me Z. 6. d. dand scholer organism a. 7. h.] To Habioiz, quod alim pro Habioiz legebaur, en Typothetarum incuris orum habiific videtur. Neque vero Salem

1. περιπολάν. ντρ. λά. σλοίοις όχημασι χεωμένες σειπλάν άκ, αίνιπομθυοι την άφ' ύρρου τροφιω αυτίν καί Lusow. olovlas de in Ounego, work Oarno, μαθόντα ταρ' Αίγυπίων, ύδως δεχήν απάντων 2 Lucou ribeds. 3 Tor & Dreavor Orientian, την δε Τηθιω Ισιν, ώς τιθηνεμένω σάντα καὶ σωεκτεέφεσαν. κ ρ Έλλωες + την τε ασέρματο σε έσιν, δπουσίαν καλούσι, ή σεωεσίαν The Migus & 5 Too you was TE Udat @ if & Voas,

> tantum et Lunam, fed, ut cum Porphyrio loquar, (Antr. Nymph. p. 256.) rd; Daiporas anailes Ex isavai ini σερεθ, άλλα φάθας im φλοίυ, Acgyptii dicunt. Eandem quoque rem narrant Clem. Alex. Strom. 5. et Iam-

blich. de Myft. Acgypt.

े रके देके चेत्रवें महत्कार वर्णका है ज़ी-Novissimam hanc vocem gezuinam effe? vix nimium confidenter id afferes, fi memineris modo, quod ab Auctore paullo antea observatum fuerit, "Aegyptios quam masime Stoicorum hypothelin impro-" bare, qui Stellas has e mari ortas " fuiffe statuerint". Deinde, fi modo yinon recte legatur, nonne dixiffet potius Plutarchus vinon adrus mal νεοφ. quam vice versa ? - Quanto tur melius de argumento Auttoria actum erit, fi, hac voce deleta, KI-NHEIN ejus vice substituamus? Ita enim per omnia aptislimum erit Solis Lunaeque motûs Symbolum Navigium , quod, licet absurdistime dicas ex Aquis ortum elle, fine aquarum. tamen ope moveri nequeat. Quod autem Conjecturam noftrapa confirmet adhuc, imo certam faciat; ipfum hoc Symbolum in hunc modum apud Eufebium explicatum invenies: (Pracy. Ewang. lib. 3. p. 115.) HAIO di σημαίνεσι, woli μίο di ανθρώπου im Grante whole in Kpozodelhov אונושנים. שחאסו או דל שו שאסוסי, דוש ir bype KINHEIN.

3 rds yag antards "Oosges eleas] Diod. Sic. lib. 1. p. 12. To di vypor 6νομάσαι λέγυσι τές παλαιές ΩΚΕΑ-NON, o pelegunrevoperor per eleai, TPOOHN MHTEPA ---- 662 3 mm

Tor Housely Ligar

'Quarte To Ord's ylesous, it Miliga Tolin.

atque iterum; of yale alyuntios routζυσιν ΩΚΕΑΝΟΝ είναι τὸν τὰς αὐrois wolambe Neikor, webs & und ras Oras yerious vangeas.

+ The To original orphion] Certiffima est emendatio haec, ideoque in Textum admittere hand recufavi, vid. p. 656. Ed, Steph. Olim vero

Rute

IIPO :

λ τον Διόνυσον ' Τ Ιω, ως χύριον & υγρας φύσεως, BY ETEPPY OUTA & Oriens . 6 x & Tor Orien Έλλανικο Υσιειν έθηκεν ακηκοέναι των των ίεείων λεγόμουν έτω γας ονομάζων διατελεί τον Θεον εικότως, λόπο της Φύσεως η της δύρε-

λε. Ότι μθρ οιω ό αὐτός ἐςι Διονύσω, τίνα μάλλον ή σε γινώσκαν, δ Κλέα, δη σροσηκόν ές, άςχιχλαμένεσαν οι ΔελΦοίς των Θυά-

MPOOEEIN nullo cum fenfu legebatur. Mendum hoc viderunt Baxter. Bentl. Markland Interpretesque adeo omnes, et fuftulerunt.

5 Tor vier बंबले पर एवंबीक् में पर उठका] Aut alterum horum verborum alterius Glossema statuendum esse arbitror, aut pro KAI legendum est H-To, vero, quo nomine jam infignitur Dionyfius, apud Hefychium, Zing bu-Coos explicatur: apud Suidam etiam inter Bacchi cognomenta haec vox recensetur. Ipsam quoque Semelem, Bacchi matrem, "To appellari dicit Hefych uti et Nutrices ejus, Yadas. Observandum porro est, secundum mentem Josephi, rucit idaros oudislas ab Aegyptiis YEHE appellari. Antig Judaic. lib. 2. c. 5.

1 72 Tor Ocion z. T. A.] Hunc locum inter vel omnium corruptissimos effe, haud multis opus eft ad probandum: ipla enim lectio per le fatis demonstrat, nullam esse omnino verborum consequentiam aut integritatem : at quam parva, opportuna

licet, Medicina ad pristinam fanitatem redintegrentur omnia-fic igitur mecum diftinguas legasque, 'Ooieido. zal yde tos Orien Extánicos Totel EIPHKEN [EGHEEN Markland.] antenoisas und rus legius heybperor eru KAI öropáfur dialekei tös Θεὸν εἰκότως, ἀπὸ τῆς Φύσεως ΤΗΣ ΥΓΡΑΣ; ita vero mecum in latinum fermonem transferas, " Ipfum enim " Ofirin Hellanicus Hyfirin a Sacer-" dotibus appellatum effe dixit; et " ita eum ipse in libris continuo nomi-" nat. rette quidem, ob humidam " ejus naturam: vel, ut de Baccho paullo ante observatum fuisset, quia midae naturae Dominus est - KAT THE ETPEEEEE, quae voces in Edd. jam leguntur, neque ad fenfum quicquam, neque ad historiam valent. Pro ind the Gurius & the evelous Qu. ex MSS. (notat Markland.) an leg. AND THE TIPAE OTEROE, mail THE TEERE—vel, dad to Teere, RAI THE YTPATIAE.

1 'Agxixhapineau] Vocem hanc

δων, τοῖς δὲ 'Οσειακοῖς καθωσιωμθέω ἱεροῖς ἀπο στερὸς κὰ μητερός; εἰ δὲ τῶν ἄλλων ένεκα δεῖ μαςτύςια ωξαθέως, τὰ μθὰ ἀπόρρητα κζ χώραν ἐιῶρθρ, ἀ δὶ ἐμιφανῶς δρῶσι βάπθοντες τὸν Απινοὶ ἱερεῖς, ὅταν ωξακομίζωσιν ἐπὶ χεδίας τὸ σῶμα, ' Βακχείας ἐδὲν ἀποδεῖ. καὶ γὰς νεδείδας ωξικαθάπθονθαι, κὰ βύρσες φορρόσι, καὶ βοαῖς χρῶνται κὰ κινήσεσιν, ' ἀστερ οἱ κάτοχοι τοῖς ωξὶ τὸν Διόνυσον ὀργιασμοῖς. διὸ κὰ † Τουρό-

nihili effe flatim fenferunt omnes, qui hunc locum tractaverint, variaeque adeo Criticorum correctiones fuerunt. Baxterus legit, APXIAAN MEN OY-EAN. Palmerius in exercitationibus, APXIIIAANON ex Luciani Toxari. ut ait -Ortivinius, vir eruditus admodum, (vid. Caper. Harpoer. p. 95.) arbitrabatur rescribi debere, APXI-KAAMYETOTEAN, h. e. "Prin-" cipem vociferantium Baccharum " Delphicarum", Doctiffimus Marklandus fuggerit, APKIOAAMENI-ZOTEAN, vel, APKIOAAMINIAN OTEAN—Liceat igitur et mihi etiam inter tot diffentientes fententias meum quoque Calculum injicere. Dice igitur legendum effe omnino, APXH-TON MEN OYEAN: confidentius tamen lectionem hanc lectori obtrudo, quia iplius Plutarchi auctoritate confirmatam videram et fancitam. Ita enim Philosophus, (in libello qui inferibitur nalay. nipal. illu. p. 523. Ed. Stepb.) in Quaeflione, viç i

wape Δελφοίς χαρίλα; — ὁ μὰ βασιλιύς ἐστίζαι τὰ ἐποδάμαθι τὸ είδαι.
λοτ, Η δ) Τ ΘΥΙΛΑΩΝ ΑΡΚΗΓΟΣ
ἀξαμίτη, κ. τ. λ. Neque parum lactatus fum, quod magni illius Benthii
Codicem postes nactus, emendationem nostram tanti viri suffragio confirmatam viderim.

² Bangeiac] Seil. "a Bacchico fu-"rore nihil diftant" — puto tamen legi oportere BAKXEIΩN, nim. "ab "iis ritibus et caeremoniis nihil "diftant, quae ad Bacchanalia cele-"brantur". Bangeia enim, Feftum Bacchi explicat Helychius.

" downe of merogon] F. AIEHEP, inquit Cl. Marklandus.

* ταυρόμοςφω Διόνυσος Abfurda prorius est et corrupta haec lectio; legas igitur cum Xylandro, ΤΑΥ-ΡΟΜΟΡΦΟΥ ΔΙΟΝΥΣΟΥ, vel cum Marklands, ΤΑΥΡΟΜΟΡΦΑ ΔΙΟΝΥΣΟΥ. Bentleins quidem alteram sententiae partem corruptam fuisse cenfuit, adeoque pro εγάλμεδα σολλοί

IZIAOZ & OZIPIAOZ.

μορφον Διόνυσον ποιέσιν αγάλμαλα πολλοί TON EANLUND 5 aj 7 HAEION YUUGINES & ASG. marker d'xopolog, " wood' Cocio Tor Ocor" Exbeir races auras. Appeious 3 " Barrons Diévo-" o " iminale isiv " avana rouerau of autor ind oaknister of idar O, subathorres els riv άβυσον άξνα το Πυλαόχω τας ή σάλπιγίας ον Βύρσοις Σποκρύπθεσιν, ώς Σωκράτης 8 ον τοϊς ωεί Όσων είρηκεν. ⁹ όμολογεί ή & τα Τιτανι-

legendum effe statuit, ATAAMATA-MOIOI - Nimis vero generalis forfan videatur haec fectio; non omnes enim, multi licet, Statuarii Graeci Bacchum Tauriformem scalpebant.

3 al di 'Harine yuraffeng Extat Hymnus, quem precantes cantabant Elienses Foeminae, apud Auctorem nostrum, Graec. Quaeft. p. 533. Ed. Steph. ubi notandum est, pro ai di HA. leg. at & TON 'HAriar.

6 वेश्वस्वर्रेष्ट्रीया है। बर्धनके क्रेंचे क्यरेmiy [wr] Plutarch. Symp. lib. 4. prop. 5. zai yagvákniyệi pixpais, dowig Agpilos rolç Asoveriose, dramandamos ros Oide, zpullat. Tudari fcil. ad Festum Tubarum.

7 τῷ જυλαίχω] Quis fit Pylaochus ifte, five TITAAOPOE ampliandum. Num ipfe fuit Charo? Baccham enim, aeque ac Ofirim Inferorum Praesidem fuiffe opinati funt Aegyptii; aeχηγειότιο Τ κάτω Αξγύπλιοι λίγυσι Aiouvor: (Herod. lib. z. c. 123) atque adeo Argivi, a Danao quippe Argyptio edocti.

is rois and botan Vide quae de Hofiis plurima tradit Auctor nofter ad Quaeftion. Graec. p. 521. Ed. Steph.

े देमकोक्सा है। नवे निवासने स्वी भग्रτίλια] Postrema omnium vox ex Emendatione nostra est: ne minimum enim valet NTE ifta TEAEIA. quae locum hunc antea absurde occopaverat. NYKTEAIA vero funt Sacra Nocturna Bucchi in Honorem celebrata; ita Auttor nofter ad Quaeft. Rom. aul Nullehiors (Do Ta wohld did oubres dearns) magers. De his etiam Nyaeliis loquitur Virgilius Aen.

Qualis commotis excita fa-

Thyas, ubi audito stimulant Trieterica Baccho

Orgia, nocturnusque vocat clamore Cithaeron:

Ipfe enim Bacchus, cui haec facra fiebant, NYKTEAIOE dictus. Phitarch. wiel Te il-p.692. Ed. Stepb. Aibrosor Me Zaypia zai NTKTEAI-

F4

καὶ, ⓒ Νυκτέλια τοῖς λεγομθύοις 'Οσίριδος διααπασμοῖς, ⓒ ταῖς ἀναδιώσεσι ⓒ παλιγενεσίαις.
ομοίως ἢ ⓒ ταὶ τοῦς ταφάς Αἰγύπλιοί τε
γδ 'ΟσίριδΟ πολλαχού θύκας, ὥσπες εἰρηλαι,
δεκνύξοι, '' μ Δελφοὶ τὰ Ε΄ Διονύσε λεί ψανα
'' παρ' αὐτοῖς, πδὰ τὸ Χρης ήριον, λποκείος νομίζεσι κὰ θύξοιν οἱ 'Οσιοι θυσίαν λπόρρητον ἐν
τῷ ἱερῷ τῷ 'ΑπόλλωνΟ', ὅταν αἱ Θυάδες ἐγεί-

ON, m' Toodairm auris oromaluas, m Φθοράς τινας, α) άφανισμώς, και τάς ἀποδιώσεις κ) παλιγεινοίας οίκοια raft elemphate pelaCodait airlypala a) pubiquelle ergainers nat aburi-Si dubites porro qua ratione Nyclelia haec cum Titanicis conjungantur, legas Jul. Firm. Mat. p. 9. ubi pluribus oftenditur, "Titanas hos Juneni " in Baccho interimendo praecipuam. " locaffe operam-" Gretenfes vero, " ut furentis Tyranni faevitiam mi-"tigarent, festos Funeris (Bacchi, fcil.) If dies statuunt, et annum fa-" crum trieterica confecratione com -" ponunt, omnia per ordinem faci-" entes, quae puer moriens aut fecit " aut passus est &c.

το το Διλφοί τα Ε Διονύση Δρίψαμα] Hanc nobis Historiam confervavit Etymolog. Maggi Audor in voc.
ΔΕΛΦΟΙ—ότι τα Διονύση μίλη σημεράξαδις οἱ Τδιάνης, τῷ ᾿Απόλλονι παρέδιδιο ἰμδαλόδις λίδοδι. ὁ Β΄ παρά
τῷ τρίποδι ἀπίδιδο παρά τῷ ἀδιλφῷ.
Τατίανιιι etiam δμφαλον esse πάφον
Διονόσυ tradit; Delphi quippe pro

umbilico Terrae habebantur.—Nihil igitur mirandum propterea est, vel Agamemonem in Templo Delphico sacrum Baccho secisse; uti tradit Lycophro in Alexandra (ad quem locum ex Callimacho et Euphorione similia phiervat Tuetnes;) vel Lucanum (lib.5.) canere, sacra sieri Apollini et Baccho Delphis, mixto numine,

Mons Phoebo Bromioque facer, cui numine mixto

Delphica Thebanae referent Trieterica Bacchae,

Quae autem de Baccho excitando fiatim fequuntur apud Außorem nostrum, ea intelligenda esse videntur de Excitationibus issis matutinis de quibus Arnobius (lib. 7.) "Quid volunt ex-"citationes illae quas canitis matu-"tinae [matutinas falutationes vocat Apuleius l. 11.] "collatis ad tibiam "vocibus? obdormiscunt enim su-"peri, remeare ut ad vigilias de-"beant?—Asusirus autem, quae vox statim sequitur inter Bacchi cognomenta ρωσι τον Λικνίτω. ὅπ ἢ ἐ μόνον τε οἴνε Διόνυσον, ἀλλὰ ὰ πάσης ὑρρᾶς Φύσεως Έλλωςς ἡ-γοδίθαι κύριον ἢ ἔχχηγον, ἔχκει Πίνδαρος μάρτυς εἶναι, λέγων, " ¹² Δενδρέων ἢ νόμον Διόνυσος " πολυγαθής αὐξάνοι, ἀγνὸν ΦέγιΘ ὁπώρος" διὸ ἢ τοῖς τὸν "Οσιριν σεδομθύοις ἀπαγορδίεται δένδρον ἤμερον ἀπολλιμίαι, καὶ πηγω ὑδατΘε εμφραίθειν.

menta saepius reperitur, and Thimer is ole val massia usuppilas, secund. Hespeb. Qui porro himor exponit uami, canistrus. Suidas autem et Harpocratio in genere dicunt, vo AIKNON, instidutor shas mpse masan rehim us suoias. Sed cui non nota haec Virgeilii,

—Mystica vannus Jacchi?
ad quae Servius, "mystica vannus
"Jacebi ideo ait, quod Liberi Patris
"Sacra ad Purgationem animae per"tinebant; et sie homines ejus mysteriis purgabantur, sie ut Vannis
"frumenta purgantur. Hine est,
"quod dicitur, Osiridis membra a
"Typhone dilaniata Iss eribro superposuisse. Nam idem est Liber
"Pater, in cujus mysteriis Vannus
"est, quia, ut diximus, animas pup"gat; unde Liber, ab eq quod liberet, dictus: quem Orpheus a Gi"gantibus dicit esse discerptum, vid.
Caper Harperrat, p. 82.

" wae aurois] Scribe wae aurois.

13 Andrian di ropor] De voce AEN-

APEON ne minima quidem poffit effe dubitationis anfa; nam praete quod apud Pindarum fic legitur, ipfa Syntaxeos Ratio fecundum cafum necessario efflagitat : olim AENAPON legebatur. Extat hic Lyrici locus ab Auctore iterum laudatus, in Li bello, cui Tit, iesliss. pag. 1349. Ed. Steph. vbi notandum est dudeins TPOHON exhiberi. Vox quidem prima, recte ; de secunda autem jure quaeri posiit, num Plutarchus, qui memoriae nimium quantum in vett laudandis confidit, dederit TPO-OHN-? Quae quidem vox fecundum Heffeb. per NOMHN explicari poffit -at NOMON ab eodem Lexic. NOMHN explanatur; NOMH autem, TPOOH, BOEKH, Nulla igitur caufa est quare cum Xylandro NOMON hoc in loco suspicemur, vel TPOOHN pro TPOHON non rescribamus in Aateris, - AENAPITHE vero inter ufitatifima Bacchi cognomenta erat; nam ut ait Ander nofter, Sympof. lib. 5. prob. 3. Accessy & Accessive wails (de ine sirih) EAAnng Just.

λς. Όυ μόνοι δὲ τον Νάλου, ἀλλα συθύ
υρρου απλώς Οσίριδ Ο Απορούου καλοδοτ και
Τό ἱερών αἰκ περπομπούα το Τόρειον ἐπὶ τιμος
τε θεοδ εὰ Θρίω, Βασιλέα ἢ το Νότιον Κλιμα τὰ Κότμε γράφεσι, ἢ μεθερμθυσύεται τὸ
Θρίοι στολισμός κὰ κύνιστε στούτων, ἢ δοκεί γροπτικώ μορίω τλιο Φύσιν ἐνικέναι. τλιο ἢ τῆ Παμυλίων ἐορτὴν ἀγονὶες, (ὥσπς ἐἰρηται) Φαλλικὴν ἔσαν, ³ ἀγαλμα σερτίθενλαι ὰ σειφέρεσιν,
ἔ τὸ αἰδοῖον τριπλάσιον ἐςιν. + λέχνη γδ ὁ Θεός
Σεχή δὲ στάσα τῷ γονίμω στολλαπλασιάζει τὸ

αλλά wän ύγρὸ] Videtur KAI poll aλλά excidifie.— Clem. Alex. Strom. 6. p. 758. Pompam Aegyptiacam deficibens, haec habet, ini mão h i Προβάτης ἔξιισι, αιροφανίς τὸ Τὸριῖος ἐγκικολαισμέτο. ΚΑΙ etiam polt ἀλλά reponendum elle cenfet practiantifimus Marklandus.

A βρίω Βασιλία κ' το εόνιον αλίμα] Ne, quaelo, existimes ΘΡΙΟΝ
hoc, sive Folium Ficus, συμαϊον fuisse
sive Charactera Regis, aut Meridionalis Climatis Mundi in genere; imo
potius Ofiridis Βασιλίως, et Aegypti
in ea parte Terrarum Orbis vergentis. Ita enim procedit, invicemque
connectitur Autioris argumentatio:
"Non autem Nilum tantum, sed et
"onne bumidam simpliciter, Ofiridis
dessuxum vocant: hinc est quod
ΘΡΙΩΙ Regem hunc, uti Aegyp-

" fecundum interpretationem eorum, " Folium Ficus irrigationem et foe-" tationem omnium rerum fignificat, " quippe quod videatur Genitali " Membro fimillimum" Ita, quae olim obscura et inconsequentia visa funt, jam plana funt et perspicua.---Sed corrigenda funt gracca - 1 pol. rd Spin worsepate a ningois - Hacccine ut fimul ftare poffint? haud credo! legendum itaque censes pro noviffima voce aut PENEDIE, (hact enim verba a librarils inter fe confundi olim vidimus, vid. fupra c.34. Not.2.) aut KTHΣIE, quae est et Kylandri et Marklandi emendatio: ita certifime omnia inter se optime cohnerebunt, prime mediis, media ultimis. Statim

enim ad causam affignandam aggreditur Autior, quare et Irrigationis et

Generationis

" tum pingunt et onpaisson. Nam

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Τελε κόγειν, το το Τρισμαίνας εἰωθαμθρ και Τελε λίγειν, τίς το Τρισμαίνας ες, και δασμοί μθρ Τρες τόσσοι, απείρονες εἰμικ νι Δία, χυρίως ἐμφαίνει το Τρισμαίσιου το Τβ παλαιών, τι γδυ τριμά φύσις, λέχει Ε γρίεσις έστα παρύτων, εξε λίχες τα περίσα τρία στάμαλα, γλιε, αίρα, τι πύρ ἐποίντες τις γδο προστυθέμθρο τις μύθω λόγο, τίς τε Οσίριδο ο Τυφών το αίδοϊον έρξινον εἰς τον πολαμών, τι δ΄ Ισις είχ δίξεν, αίλι ἐμφερὲς άγαλμα θεμβίν ε καλασιδιάσασα, τιμάν τις φαλληφορείν έταξεν, δυταύθα β

Generationi: Symbolum effet và Spior: OTI (sic enim legerem pro KAI, quae videtur particula ex sepetitione anta) dons u. v. A.

Ayahan med. and mepp. 3 7)
aid.] Vt ut finserus integerque hic
tibi locus prima forfan facie oftentet
fese,ita vero se zem habere non ego is
sum, qui tibi praestabo. Cujus enim
statua in hat Pompa Phallica circumferebatur? num incertam prorsus
hanc rem nobis reliquisses dustor?
at ipsum argumentum satis demonstrat eum severa nominasse enjus esset
haec Statua, Oficidis scil. vel vi vii,
de quo jam agit. Rescribas igitur
necesse est, ay. med. and messpecus
TOT SEOT, S. v. aid. vel, si malis,
dyahas w. a. w. ATTOT &c. Cum
coim statim sequatur, dexis vole is

13 to 14 to

O. de, hinc satis patent vel ipsius Ofiridis nomen praciisse, vel το Θοῦ, aliter enim nulla esset omnino consequentia. Plutareb. infra, σταθαχο θε αλ ανθροτόριος το 'Οσίς εθο. άγαλμα διασύσου, έξας θιάζει τῷ αἰδοίφ α. τ. λ. Pignorius porro in expositione Mens. Isac. p. 3, antiquam gemmae scalpturam profert, in qua Ofiris cum triplici pene ad Pamylia indicanda cernere est.

*dept one & Ook Qu. an leg.
aged one FENEREE & Ook. ut;
(p. 660. 25. Ed. Steph.) alegale puricus; polica dicit. Markland.

³ Δισμοί τριῖς τόσσοι] Lege TP1Z τόσσοι. idem.

enim statim sequatur, eggd yale & abundare videtur. val by . 882.

F. HOWTHY

αδοιχωρεί, διδάσκων ότι το γόνιμον η το απερ-במסים על שבטל שףשרטי בפיבו שאלע דווי טיססים τηθε, κ, δι υρρότηδος ένεκράθη τοῦς σεφυκόσι μετέχαν γυέσεως. άλλο δε λόγος ές λίγυπ]ίων, ώς ? Αποπις, Ηλίε ών αδελ Φος, επολέμει το Δί, Tor 3" O o per o Zois ou peax no arta nai outraτας ρε δάμθρον αυτος τον σολέμιον, σαιδα θέwhos, Diorusor recogny opens it Ters de TE ညစ်သွန To မှုပစ်သိန်င့် နေး။ ည်ကာမ်းနို့တယ " Ting ကာညတဲ့ ထုပ်σιν άληθείας άπθομθρον. Δία μθρ 3 Αιγόπλιοι

Apopis idem videtur fuisse atque Aegyptiorum Apis, Graecorum Bpabw. Herod. lib. 2. c. 153, 8 3) ding ald the Examos passons for Ewa-Ampliffimus hic dicendi camus foret de confortio inter Aegyptias graecasque Fabulas, sed non his jam locus,

The ward poor adyllias Imo rig HEPI géon alas. i. c. quemes alast. ut faepius dixerit. Nam, uti ait Plutarchus in Libro deperdito, i pi wakaia biotokoyia, aj was ENANGE & Bastasoit, Nove in Ouσεκός δηπεκαλυμμένος μύθοις, τα παλ-λα δι' αίνηματών η ύπονοιών ίπερυ-φος, η μυτηριώδης θιολογία. Εχτηρί apud Eufeb. Pracp. Ev. lib. 3. c. 1. Eandem etiam Correctionem fecerint et Xyland, et Markland.

Post hanc vocem, amoto colo, com-

T'Aronic shir de adeaple] Hic ma interpunzi, et tum demum post Tibales colon addidi. Priore enim Argumento, quo oftendere conatur Author cofdem prorfus effe Dionyfum et Ofirim, olim peracto, novam jam orditur ad eandem rem probandam, quod fcil. "Hedera utrique facra fuit". Hac igitur de causa, com ir. TE vò KITTON, ON etc. scriptum reperiatur, maximo tamen cum dispendio tum fenfus tum conftructionis, levissimam modo correctionem introducerem, legeremque adeo, % AB & KIT-TOE, & TAXWIS REBUSTION etc. vel potius, "Ere di, 7 merlde "Examic re mas. etc. Ita omnia fana fiant et perspicua. Died. Sie. lib. 1. pag. 15. Të อีริ มหารีนี ราง เชื่อเสม สำหารถิเลสม "Oci-pidi, มลโ มลถึงเกลียม ลบาริส ราร์รษุ ราจิ θεξ, καθάπερ οι Έλληνες τῷ Διονόσφ. nal nard the alperties Academos elet' efreq eller etr lang Jufaquet pide-Bacchus mioropopo, et pixo-MIGGODOCO

τό σνεύμα καλούσιν, ώ σολέμιον το αύχμη-פשי או שעףשלפה דפדם לצ "אוסה שלף כמת בה, שפשה δε "Ηλιον έχει τικά συξημειαν. ή δε ύχρότης σθεννύεσα τω ύπερδολω της ξηρότηλος, αύξει 9 και ρώννυσι τας αναθυμιάσεις, ύφ' ών το συεύμα τε φείαι και τέθηλεν.

AC. En de tov Kitlov, ov EMleves TE nadisegos Lychen or το Διονύσω, κ σαρ Αίγυπλίοις λέγελαι Χενόσιεις ονομάζεδαι, σημαίνον] σ τε ονόματο (ώς φασι) φυτον 'Origid'G. ' 'Agiswy τοίνωυ

zioropies omnibus notus est ex Hymnis ei facris.

'Apisor roises z. T. A.] " Muti-" lum effe hunc locum, totumque " id quod ex Epistola Alexarchi re-" tulit Arifts intercidisse, assirmat Xylander". Interpretes vero, tum Anglicus tum Gallicus, licet nihil ejusmodi suspicari videantur, inutiles tamen in iis reddendis Labores pofuiffe, certum eft - Inter mendofiffimos quidem hunc effe locum adnumerandum haud eo inficias, mutilum vero, multaque adeo defide-rari, hac quidem in re ignofcant mihi viri eruditi, fi me fecum confentientem non habeant. Sed argumentum Auctoris, mentemque totam prius perpendamus, et tum demum ad judicandum castigandumque infirgctiores accedemus. Conffat igitur Auctoris ratiocinationem in hunc micum scopum collimare, ut demon-

ftret, cofdem prorfus effe Dionyfium et Ofirim. Quam quidem rem, cum ex philosophica Mythologiae explanatione hactenus evincere conatus fuerit, ad alia jam transgreditur me-dia, ad doctorum fcil. Hominum Auctoritates, unde plenius, de quo disputatur, negotium confici queat-" Ad Ariftonem igitur primum pro-"vocat, qui, in Libro quem scripsie de Atheniensium Coloniis, se inci-" diffe memorat in quandam Alex-" archi Epistolam, qua quidem in "Epiflola narratur, qued Dionyfus "Ifidis filius fusrit, quodque ab Ae-gyptiis Afiris (non Ofiris) voca-" retur, quo nomine Fortis fignifi-" catur : qua quidem in Re fecum " confentientem Aubet Herman qui, in lib. 1. de Aegyptiis, Ofirim is fortem validumque interpretatur. " Omitto vero Mnafeam, qui Ofiries " Dionyfum et Sarapin cum Graeco

OA HAOTTAPXOT MEPI

ό γεγραφούς - Αθθυσίων Απουείαν, επιτολύ του Αλαξάρχε εσεκτέσει νόιδω. Ετορέται δε εξ Εσιδωίων Απουείαν, επιτολύ του Εδισωίων ο Αιγυπρίων ο Εδισωίων Απουείαν εξ το Αιγυπρίων ο Εδισωίων Εδισωίων Εδισωίων Εδισωίων Εδισωίων Εδισωίων Εδισωίων Απομετικό γείς το σερείος σε εξ το σε σε εξ το σε

Epopho coldem effe afferit. O-

Baccho nuplific affirmat ; quas e

" Sacrificiorum fimilitudines, aper-

"tius quam Testes rei sidem saci"unt". — Evicto jam eundem
este Osirim cum Dionyso, observandum
porro est, quod hi Philosophi in sua
Fabula explicanda, "Sirium Sidus,
"sive Solem, Osiridii esse staunt, ex
eo quod Aquam dicit" ec. Quic,
quamne igitur est, mi Lector, quad
jam desideres vel ad historiam, vel
ad sententiam Austoria adimplendam? His igitur ita explanatia ad
Graeca expendenda nosimet jam accinvamne.

eingamus.

ASaraiar abronaiar] Seribe Alaraiar AHOIKIAZ, de una etenim Athenienfium Colonia tantum feripfifie Ariftona hune neutiquam prohabiles De Coloniis vero, quas ad direrias Perrarum Orbis pastes miférit
hace Civitas, non hic vir tantum, fed
et complures alii feripferint. AHOIKIAZ etiam habent Notulae Cl.
Markland.

* wegenebru mide. Grogelien ding

Toole vide] Nihili hace effe, neque fine pette, non necesse est pluribus oftendam. At quam facili remedio, huie tam depraratissimo loco succurrere queas! Legas igitur HEPIRE-EIN OHEI (quod verbum in hujusmodi narrationibus facpius a Libraniis omissum est) EN HI isoguitas

OE 2 Toole 2. 2. 3. feil. pro NHL
AOE, monstro verbi, issem ferma
litteria, EN H. OE. Hee gunt Den

" ἀλλα "Λεσαφίς] Mirum eff, errorem tam manifessum tanta patientia tolerari posse! ocyus igitur ΑΣΙPΙΣ reseribas i ex ipsa enim oratione
patet, nullum fuisse aliud discrimen
inter Osicii, nomenque illud quod
apud Alexarchi Epistolam extaret,
quam quod hoc cum Λ, (i) τῷ ἄλφα γραμ.) illud cum O scriptum
invenireme.

* Afgract Priorum Emendationum ratio requirit, ut AFFETAL, non Afgrack, box in loco ferilistur.

λίγιος, hoc in loco scribatur.

* iμφαίνει Ν΄ τῶτο: Rmendandum
censeo μφ. ΔΗ τῶτο: porro, scil.—
Quod autem Dionysus Isidis suit Filius, videre etiam est apud Orphei
Hymnos,

95

φισι μεθερμία θεάμου είναι του Όσιεν. εω ή Μιματία το Επάφο σερστηθεία του Διόνυ. του ή του Όσιεν, ή του Σάρυπτι εῶ τη Αρπαλείο είναι παλείδω, λέγοντα των Ίσιο Προμαλίας είναι θυγατέρα. Διανίσο σενουείν, οι ηδ είρηθήσει σεν τεν έκρτεν ή τας Ιυσίας είναι της έναργεσέρου τη μαρτύρων των του έχωσε.

Σὸν σῆ μαθρί Θυφ μελαναφόρος 'Ισυδι συμα

Alybells magel going out dispuri-

Mesoiss Olim corrupte, MNA-EAN Quain surem agud Suiden, aliofque idoneos Authores MNAXEAX femper dictus fit Colophosius ille, nullus poffit effe dubitandi locus, quin ita a Plutarchi manu hoc nomen feriotum fuerig.

Accepte opposite] Ab Herodote quoque (lib. 2. c. 196.) hace res momoratur; 'Archara di nai 'Aflippe Accepte nai bre diquem siras grafidac.

Anguelpes we pagroom 1 P. HANTON pagroe. Mankland.

migue igues.] Post has ween Colon interpungo. Novam quippe Peniodum jam inchost Anctor. Evicto
enim tandem, quod Ofiris non alius
fit, quam ipfe Dismfar: ad Fabulam
ulterius explicandam (quam rem
paullo intermiferat) de novo se accingir. Pergit igitur in eadem Hypothesi enarranda, quam antea explanandam susceptanandam susceptanandam susceptanandam susceptanandam fusceptanandam Dominum

es este, Stellangue ados Sirina, fros es Solom ei sacratum este, ab potentiam es nim. qua est indutus Sirina ad banlas Aquax: hat esiam confe "Lemen veneranter" &c. Pto IXI-AOD igitur, qued jam feriptum inve-nitur contra mentem plane et argumentum Autoris, necesse est OZIPP AOE referibamus ; non enim I led Ofiris, Sol five Sirins dictus enat, uti ipla tibi von fatin offende vid. vere quae a Phytarche poften affematur salot yap at nationage dila HAION avan, e impales as ZEIPION is l'Adian Misalle. Elem queque apud Enfeb. invenire est, Prast. En. lib. t. pag. 27. Tar & way ladan makal publikiyan tuis tin OEININ, Aibrusor egosayopeluses ETPION (Scr. EEIPION) was origing. Porro, cum mor dicat Auffor, og de Neikor 6. d. Grus "Ioide anjug m. v. A. Hinc plane fequitur, quae antecedant heutiquem ad Ifdem, ad Office vero ormia referri debere. Alia poene infinita produci possent exemple, unde demonfiretur, Sirium, Solem nominari: Solem vero ad Ifidem referri inter

rute

CHAOTTAPXOY HERI

An. Two d's deput tou Zaguor, "loid o voμίζεσιν, υδραγωγόν όντα και τον Λίοδα τιμώσι, λ χάσμασι λεονθάοις τὰ τῶν ἰερών Δυρώμα α κοσμέση, ότι πλημμυρά Νάλος

Η Ελίε τα πρώτα σεμερχομθύοιο Λέοδι. 'As d's Neider Ociced & anoppole, stag Isdo rapa 'The Exect nai vopileon, e vacar, and he is Neitos imbaires acoppairer noi puzniphpos. in d'e tie ounsolas tautes fordos τον Ωρον. έσι δε Ωρος, ή απούτα σώζεσα καί πείφεσα η τε πείχονος Ωεσι η περισις αίegs, or or tois Exect tois we Bostor wood Anτες τραφιώται λέγεσα. ή οδ ύδατώδης η διάβροχος γη μάλισα τὰς σθεννυέσας κὶ χαλώσας τω ξηρήπια η τον αύχμον αναθυμιάσεις ποιωεται. Νέφθων δε καλούσι το γης τα έγατα κ waggera ni Vaciona & Janatan di ni Tende την επονομάζεσι τι Νέφθων, η Τυφώνι ο σωσικείν λέγεσεν. ότου ή υπεδαλείν η σελεονάσας ό

Val del. is, val

mula ejus nominis interpretamenta, et fymbola nunquam invenire eft; adeo ut certifima fit correctio nofira. vocabant antiqui. vid. polt. p. 368. A. The state of the s

-1954

" you from a southern F. zal

ONOMAZOTEIN Markland.

* And ny reasonal Novisima vox ex emendations notice el; antea enim TEAETTAIHN corrupts extabat : neftra vero lectio ipfum Plu-

IZIAON & ONIPIAON. 97

Νάλος, ἐπέκεινα Ψλησιάση τοῖς ἐγαβώνσι, τῶτο μίξιν 'Oried meis Νέφθιω καλέσιν, τσο αναβλασανόντων φυτβ έλεγχομβίω. ών κ το Μελίλωτόν έςτι, έ, Φησι μιθΦ, λοτορουέντος, κ λπολειφθέντος αίδτησιν γρέως Τυφώνι της σελ Tor yauor adinias. Ober i who I Tous ETERS 3 your σίως τον Ωρου, ή ή Νέφθυς, σκότιον τον Ανεβίν. οι μού τοι ταις διαδοχαίς των Βασιλέων αναγράφεσιτην Νέφθων Τυφώνι γημαμθύην, *σρώτην γρέως σάρου. εί δε τέτο μη τελ γιωαικός, άλλα σει τ Θεού λέγεσιν, 5 αινίτον αι το παν-पहरेहें क्रिंड मांड वीप्रवर्ण मुख्ये वीस्त्रक्रका चंका इहिन DOTHTOS.

λθ. Ή δε Τυφώνος έπιβελη η τυρουνίς, αύχμε διωίαμις ην έπικεστήσανδες, η διαφορήσαντος την τε γωνώσαν ύρρότητα τὸν Νείλον κὸ αὐξυσαν. ή δε Σιωεργός αυτέ, Βασιλίς Αιθιόπων, αινίτεται πιοας νοτίοις 3ξ Αίθιοπίας όταν \$ αύται το Ετησίων έπικρατήσωσι τα νέφη ισεθς.

turchum comprobantem habet; ita enim supra p. 31. vi di wipurin Niq-dur, sue Texaurin u. v. d. 'yravine vin 'Open') Forte TNH-LION vin Op. Markland.

* sporus ymiat] Scribendum eft The state of the s

omnino IIPITON. Quid enim? Num Nepthys prima mulierum fterilis fu-iffet ? praestantissimum Markland. adprobantem habeo.

" abirlolas vo muletie vic yet] Olim conjectram pro HANTEAEE

HAOTTAPXOT HEPI 08

τω Αίθισπίαν έλαυνόντων, και κωλύσωσι τές τον Νείλον αὐξονίας όμβροις καθαρραγήναι, κατέχων ο Τυφών έπιφλέγει και τότε πεατήσας σουτάπασι 'τον Νάλον, είς έαυτον των αίδταικας συταλένια κ ρυένια, κοίλον κ ταπανον εξέωσεν είς την Θάλαοσου. η γας λεγομθύη κάθειεξις είς The rogon 'Origida, sons concer and, & xpulus ύδατω κα αφανισμον αινίθεως. διο μενος Aθύρ a paria hua Tar Orien xeyeow, are, Tur Emσίων δοπολειπόντων σομτάπασιν, ο μου Νείλο imorosei, populitas d'in xwego " puncuopulins 3 της γυκτός, αύξεται το σκότ Φ, ή δε τά φωτός μαραίνε αι και κρατάται διώαμις, οἱ ἱεράς άλ-

referibi oportere, +> HAPAGAAAE-ΣΙΗΣ τῆς γῆς—quippe fecundum hos Philosophos, uti paullo ante observatum fuerat, Nathy, erat extremae Acgypti partes, quae Mare attingerent-at minori forfan immutatione opus est, uti optime me monuit eru-ditissimus ille Markland, rescribendo, TH HANTEAME THE YOU EYOUR IC. To wast. Lyeros The y.

" res Neikos sic impres] Ita certiffima ex Emendatione excudendum esie jam procuravi, quum antea abfurdiffime legeretur EIE ENANTI-ON - " Nilum feil, in diversam pari tem fluxiffe, i. e. fontes versus, vertente Xylandro. Ex nostra Correctione, quae Bentleii etiam in men-

AND THE RESIDENCE THE CONTRACT OF THE PROPERTY.

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tem venisse animadverti, omnia cla ra et aperta. Audias enim Sencean, Quaeft. Nat IV. 2. " Si Thaleti cre-" dis, Etefine difcedenti Nib refi-" frunt, et Curfus ejus acto contra " Oftia mari fuffinent, ità reverbera-" tus in fo recurrit, nec crefcit, fed acitu prohibitus refifit, et quacun-" que mox potuit inconcussus erum-" pit"-Eandem Thalitis fententiam repetunt Auder Historiae Philosophicas, quae falfo Galene tribuitur, Diedorus et alii.

procupating di ris qualit, attilat rd oxioto. z. v. A.] Pasum funt hacc integra; neque quidem reftitui posse arbitror nist ex nova voce inserta. Legas igitur manvom. di vis suzios,

IZIAOZ & OZIPIAOZ.

λά το δρώσι σκυθεωσιά, τοῦ Βουῦ διάχευσον ἰμαπο μέλωνι βυσείνο σειδάλλον] ες, ἐπὶ πένθὸ τῆς Θεοδ ³ δεκνύεσι (Βουῦ γαὶς ˙Οσίειδ εἰκόνα ἔμι ψυχον νομίζεσιν) ἐπὶ τέσταρας ἡμέρας (λπὸ τῆς ἐδδόμως ἐπὶ δέκα) ἐξῆς. τοῦ γαὶς τὰ σενθέρθρα τέσταρα, σερώτον μθὲ ὁ Νεῖλος ἀπολείπων τοῦ ὑσονος ών, δείτερον δὲ τὰ βόρεια συθύμαλα καλασδεννύμθρα κομιδή τῶν νοτίων ἐπικροβοιμότων, τρίτον δὲ τὸ τὴν ἡμέραν ἐλάθονα γίνεως τῆς νυκτὸς, ἐπὶ στάσιν ἡ τῆς γῆς ἐπογύμνον νωσις ἄμα τῆ τῶν Φυτῶν ψιλότηλι τίμικαιῦτά Φυλλορροοιμότων. τῆ δὲ ἐννάτη ἐπὶ δέκα νυκτὸς, ἐπὶ βάλαστων κάτεισι κὰ τὴν ἱεροὰν κίςτην οἱ Στοκολί βαλαστων κατεισι κὰ τὸν δὲν κατονολί βαλαστων κατεισι κὰ τὴν ἱεροὰν κίπον διαστον τὸν διαστονολί βαλαστων κατεισι κὰ τὸν διαστονολί βαλαστων καταστονολί βαλαστων κατεισι κὰ τὰν διαστονολί βαλαστων κατεισι κὰ τὰν διαστονολί βαλαστων καταστονολί βαλαστονολί βαλαστων καταστονολί βαλαστονολί βαλαστονολί

OTE avillas 2: 7. A. eodemque modo hunc locum supplet doctissimus Markland. Bentleius autem OTAN addendum censet; quam si conjecturam amplexandam esse censeas, Lector, necesse est emendes etiam ATE-HTAI, MAPAINHTAI &c.

1 dennisos (Bis yale Oo. siz indoxes sonifests)] Ita dedi, et difinxi! Olim enim pravifime extabat
densisos. Bis yale Oo. siz. KAI FHN
sonifests in Se.—EMTTXON vero
pro KAI FHN referipi, monente ipfo
duffore; ita enim ille, p. 100. infra,
vis di AHIN, ELKONA più OofestoEMTTXON sissa— emendavit Cl.
Marklandus rizissa AIZOHTHN! Exhoe vero loco conjicere liceat, non ex-

ec fe folido Auro conflatum fuific Bovens illum, quem Bovem Ifraelitarum querelis actus fecit Abaron; fed deauratum potius: dubium enim non est, quin Abaronis famofissimus ille Bas aureus Bovem Acyptium, quem magni Dei Symbolum constituisset bace gens, imicaretur. De Boves porro quam "unus ex beato ministerio humeris proferebat in Pompa Isaca"; consul. Apul. p. 373. Ed. Delph.

φυλλοξούεω. το δι ίντατο έπλ δίκα νυθός] Colon illud post φυλλος, primus interpunxi. In its vero quae fequintur, nomen vel mensis alicujus excidiste, vel saltem alium debere esse diem TOY ΛΘΥΡ certo certius est. Jam enim dixerat dustor, 'Oσί-

et "putuyor conjection ex p. 656. \$ "impopoor ex p. 645. et exconsopiera o. 66. si audurrir coteris pratuli, quita province activit as scripture de men, mais you. Bullam autem harum, nedum "epopoor, in Contextua de misi from.

TOO TIAOTTAPXOT HEPI

λιταί και οί Ίες είς επφέρουσι, χουσοιοῦ εντός εχεσαν χιδώτιον, εἰς ο ποτίμε λαδόντες ὕδαίος είχεεσι, και ε χίνεται χραυγη τῶν παράντων, ώς διρημθύε ε Όσίριδω. εία ε χην χάρπιμον φυρώπικο τώ ὕδατι, κὶ συμμίξανίες διρώμαω κὶ θυμιάμαλα τῶν πολυτελών, ἀναπλάθεσι μίμο ειδες άγαλμάτιον κὶ τετο τολίζεσι κὶ κοσμέσιν, εμφαίνον ες ότι γης εσίαν κὶ ὕδατος τες Θεες τετες νομίζεσι.

eide apanopis per quatuor continos dies lugere folitos effe Sacerdotes and rie icoppus im dina, itus, scil. a decimo septimo die ad vigesimum primum.-Si vero ponamus defeendiffe eos ad Mare ejuidem Menfis die decimo nono, et tunc temporis Ofirin invenisse, quare reliquos duos dies lugerent? Non adeo inconfulti Sacerdotes erant, ut luctus et gaudia tam inconftanter inter fe admiscerent. Praeterea, secundum eorum Sententiam, de qua jam agimus, Ofiris fuit ipse Nilus; Festum igitur Interitus, five ADANIEMOT ejus, ad 17 mensis Atbyr, sive 14 Novemb. recte celebrabant, quo quidem tempore Nilus jam humilis propriafque inter Ripas contra-Etus mare versus submisse sluebat. Quid autem? Num Refurrectionis, hve Inventionis Oficidis Festum in-ter ipsos plangendi apanouds ejus dies celebrabant? at absurdiffimum hoe, neque dici permittit yel res ipía, vel Hypotheleos ratio. Si enim Imeritus Ofiridis Nili defectum defcenfumque adumbrabat; EYPE-EERE Festum necesse est referas ad illud tempus, quo jam Etefiis praevalentibus crescere incipit hic Fluvius. - Porro ipfi Ritus et Ceremoniae admodum inter fe diversae, fatis oftendant, vel demonstrent potius duo haec Festa in idem tempus haudquaquam occurrere posse. Ad ADANIEMOT enim five KPYY-EGE YAATOE Feffum, per quatuor continuos dies deauratum Bovem nigro Byffino amictum in wir-Des vie Des oftendunt Sacerdotes; Ad Inventionis vero Solennia ad mare descendant, aureanque fecum Arculam efferunt Stoliftae et Sacerdotes &c-adeo ut nullum possit esse dubium, quin in praesenti lectione mendum aliquod lateat-Si tamen pro NYKTOE, cujus vocis nulla est hoc in loco fignificatio, (quare enim nodu ad mare descenderent Sacerdotes? Quif-

IZIAOZ & OZIPIAOZ. NOT

μ. Της δε Ίσιδ Φ πάλιν ἀναλαμβανέσης τὸν Όσιρων, κὰ αὐξανέσης τὸν Ώρον, Αὐαθυμιάσεσης τὸν Ὠρον, ἀναθυμιάσεση κὰ ὁμίχλαις κὰ νέφεσι ρωννύμθρον, ἀνεφτήθη μβρ, ἐκ ἀνηρέθη δε ὁ Τυφών. ἐ χὸ ἐἰασεν ἡ κυρία τ γῆς Θεὸς ἀναιρεθηναμ παντάπασι την ἀνπκεμβήνην τῆ ὑχρότη ι φύσιν, ἀλλ ἐχάλασε κὰ ἀνῆκε, βελομένη διαμβών την κρᾶσιν. ἐ χὸ ἰῶ κόσμον ἐναι τέλειον, ἀκλέπονλος κὰ ἀφανιδένλος Ε πυρώδοις. ³ εἰ δε ταῦτα μιὰ λέγελαι παρὰ κύμ

Quisquamne alius idoneus scriptor ita hanc ceremoniam nobis depingat?) mecum HAXONTOE rescribas, tota difficultas flatim evanescet; clara erunt et perspicua omnia. IIA-XON enim nomen fuit Mensis illius apud Aegyptios, quo in mense Etefiis, five Flatibus Borealibus invalescentibus, Auftralibufque deficientibus Afcenfum Nili annuum jam expectabant. Decimus vero nonus TE MAXON-TOΣ in decimum quintum Maii Juliani incidit-scil. post Festum AOA-NIEMOY, fex menfibus exactis, EY-PEΣΕΩΣ Feftum celebrabant Aegyptii Sacerdotes.

S γίνι αι πραυγή Ψ αι πρότων π. τ.λ.]
Exclamabant fcil. uti ex Julio Firm.
Mat. conftat, εδε παμιν, συγχαίρομιν. Ad hunc etiam Ritum adludit
Satyricus,

Exclamare libet populus quod clamat Ofiri

Invento -

ο γῶν κάρπιμον] Its mecum emendaverint Xyland, Baxt. Bentl. antea enim corrupte extabat THN κάρπιμον. There open aft corrections. nam n Κάρπιμος

Budopien diapiene The aparer Den est ac n yn Ita secundum Kyland. Bast. Beall. Kapping. correctionem excudendum esse procuravi. KPIEIN enim, quae voxolim hune locum occupabat, prorsus nihili est.

ai yaz in zio pior] Post HN lubens quidem AN partic adderem, uti constructionis ratio essagitare videtur, "Fieri enim non possit ut mundus" &c.

ibid. κόσμος—iκληπονία.] Qu. ex MSS. an TON κόσμος, et EKAI-ΠΟΝΤΟΣ. Markland,

haec funt: conjectaverat adeo fagaciffimus Bentleius legi oportere pro ΠΑΡΆΤΤΟΙΕ, vel ΠΑΡΑ ΤΡΟΠΟΝ, vel ΠΑΡΑ ΔΕΟΝ. At minori immutatione opus fuerit, fi mecum fic corrigas et diftinguas il δί ταῦτα ΜΕΝ

G 3

TOL HAOTTAPXOT HEPI

τοῖς, εἰκότως ἐδὲ ἐκεῖνον ἀν τις ἀπορρί ψεις τὸν λόγον, ὡς Τυφων μθὰ ἀκεφέτει πάλαι τῆς Ὀσερίδος μοίρας * Θάλαοτα γδ ἦν ἡ Αἰγυπλος. διὸ πολλὰ μθὰ ἀν τοῖς μετάλλοις ἢ τοῖς ὄρεσιν δὶ- εἰσκελαι μέχρι ναῦ 5 κοιχύλια ἔχειν πᾶσαι δὲ πηγαὶ ἢ φρέα α πάύτα, πολλών ὑπαρχόνλων, ἀλμυρον ὕδωρ ἢ πικρον ἔχειν, ὡς ἀν ὑπόλαι θαλάοτης ἔωλον ὁ ἀνταυθοῖ σιμερρυπκός, ὁ δὲ Ωρος χρόνω τε Τυφώνος ἐπεκράτησε, τελέςτν, δικαιρίας ὁμερίων γρομθύης,

A. ω. αὐτοῖς εἰκότως, οὐδὶ κ. τ. λ. aliam vero viam înfistit praestantissimus Markland. locumque corruptum sic emendat—εἰ δὶ τ. μὸ λ. ωας αὐ. ΑΠΕΙΚΟΤΩΣ, ἐδὶ κ. τ. λ.

4 Saharra yaç in i aiyuni. Ad haec verba vel HOTE vel HA-AAI desiderari suspicor. Vix enim tam ambigue dixisset auctor, Acgyptus erat Mare — sed potius, uti quidem vertit Xylander, "Aegyptus " olim Mari suit tecta". Observandum vero est, re HAAAI, quam vocem paullo ante legeris, haud esse notam MS.P. quid ni igitur in hunc locum amoveamus, ubi omnino neceffarium effe videtur?—Herod. 1, 2, ini Milio, whi su Oncaus rous, adogs alyurlos elvas indez. T.A. unde in sequentibus, Terram Aegyptum inialnrós re yas nal diges & molapi vocat idem, iildemque prorfus argumentis ad rem probandam utitur, quibus hi philosophi, "Conchyliis feil. " quae ad montium cacumina cernuntur, Fontiumque Salfugine". vid. Strab. lib. 17.—Contra vero hanc Herodoti, ceterorumque Sententiam strenue disputat Bochartus, (Geogr. Sacr. lib. 4. c. 24.) planeque evincit, uti reor, post maximum illud omnium Diluvium, Solum Aegyptium in eodem serme semper fuisse statu.

3 πογχύλια έχει»] Qu. πογχύλια EKEI. Markland.

6 irraufoi συμεζένημος] Sic dedi, conftructione necessario postulante, pro ΣΤΝΕΡΡΥΤΗΚΟΤΟΣ. Quando e-nim ΥΠΟΛΕΙΜΜΑ et ΕΩΛΟΝ praecedunt, necesse est ΣΤΝΕΡΡΥΤΗΚΟΣ, codem omnia casu legamus. Accedit porro Bentleji austoritas et Mark-

" aporayayosi rà yō] Num hace tibi lectio fatis fiat ? Mihi certe non acque. Paullo itaque accuratius expendamus eam. "Cernimus enim "hodie Fluvio novum aggerente

" Li-

ruti.

ΙΣΙΔΟΣ κ ΟΣΙΡΙΔΟΣ. 103 δ Νείλος εξεώσας την Θάλασαν, ανέφηνε το σεδίον η ανεπλήρωσε ταις σερσχώσεσιν. ο δη μαριυρέσαν έχει την αιδησιν όρωμμη ετι ναι έπιφέρρθα τώ σολαμώ νέαν ίλων η ποροσαίαγόντι την γην, κ μικρόν πουχωρέν όπισω το σέλαγος, κ την βάλασσαν, ύψος των εν βάθει λαμδανόνων δια τας σερσχώσεις, κπορρέεσαν, * την δε Φάρον, ην Όμηρος ήδει δρόμον ημέρας απέχεσαν Αιγύπες, νῦν μέρος ἔσαν αυτής, σὸς αυτήν αναδραμέσαν, * ἐδε σερσαναδάσαν, αλ-

" Limum, terramque adducente, " paullatim recedere Mare &c". Quid fi autem Fluvius novum Limum Terramque secum trahat? Nonne in Mare etiam fecum deportare queat? Contrarium quidem ex praesenti lectione haud conflat; nullum igitur auctoris argumentum est. Praeterea vero, quid inter est novum Limum et hanc Terram quam secum trahit Nilus ? Imo Terra aquis dum commisceatur, ipsummet novum Limum conficit. Corruptam igitur veterem esse lectionem affirmo, ita tamen ut certissimam ei medelam afferre valeas, fi modo mecum referibas, a mpooayayool, THI PHI — "Cernimus, "feil. hodie, vetus Aegypti Solum " nova quali incrementa quotannis " accipere ex novo Limo quem fecum ex Aethiopia adducit Nilus, Ter-" raeque antiquae adjicit" - Atque hinc quidem, fecundum Servium, (Not. ad Georg. IV. y. 291.) Nilus dictus

eft, quafi NEAN IATN trahens. Velle vero auctorem accessionem quandam novam veteri Aegyptio Solo sieri ex novo Limo, plane constat ex iis, quae statim subjicit, vidos riv si satura substanta animo veterem retineri posse lectionem contendas, necesse satura est reddas ac si scriptum suifet, zai ayaysis erges riv yiv.

omnino τώ ΤΕ Φάρω. Pendent enim haec ex iis quae praecedunt; "Huic "vero rei ipfe Sensus testimonium affert. Cernimus enim hodie ob po- "vum Limum veteri Terrae Solo ag- "gestum, et Mare recedere-Et Pha- "rum quoque, quam" &c. Ex distinctione pessime olim laborabat hic locus, spero tamen in praesenti Editione hoc saltem malum procul esse amotum.

o ill mporara Garan] Lege, sidl mporara Garan EKEINHN, danà 21.2. Markland.

G4

TO2 TAOYTAPXOY HEPI

τοῖς, εἰκότως ἐδὲ ἐκεῖνον ἀν τις ἀπορρί ψειε τὸν λόγον, ὡς Τυφων μθρ ἀκερίτει πάλαι τῆς Ὀσερίδος μοίρας * Θάλαστα γο ἦν ἡ Αἰγυπλος. διὸ πολλά μθρ ἀν τοῖς μετάλλοις ἢ τοῖς ὄρεσιν διείσκελαι μέχρι νωῦ 5 κοιχύλια ἔχειν πᾶσαι δὲ πηγαὶ ἢ φρέα ω πανίτα, πολλών ὑπαρχόνλων, ἀλμυρον ὕδωρ ἢ πικρον ἔχεσιν, ὡς ἀν ὑπόλαι θαλάστης ἔωλον ὁ ἀνταυθοῖ σιμερρυπκός, ὁ δὲ Ωρος χρόνω τε Τυφώνος ἐπεκράτησε, τελές τν, δικαιρίας ὁμερίων γρομβύης,

A. σ. αὐτοῖς εἰκότως, ούθὶ κ. τ. λ. aliam vero viam înfiftit praestantissimus Markland. locumque corruptum sic emendat—il δὶ τ. μὸ λ. σας αὐ. ΑΠΕΙΚΟΤΩΣ, ἐδὶ κ. τ. λ.

4 Saharon yae in i alyunio.]
Ad hace verba vel HOTE vel HA-AAI desiderari suspicor. Vix enim tam ambigue dixisset auctor, Asgyptus erat Mare — sed potius, uti quidem vertit Xylander, "Aegyptus "olim Mari suit tecta". Observandum vero est, ro HAAAI, quam vocem paullo ante legeris, haud esse notam MS.P. quid ni igitur in hunc locum amoveamus, ubi omnino neceffarium effe videtur?-Hered. 1. 2. ini Milio, whi to Ostaine rome, adoes alyurlos signs in e.r.h. unde in sequentibus, Terram Aegyptum inistario re yas nat diger & molapi vocat idem, iildemque prorfus argumentis ad rem probandam utitur. quibus hi philosophi, "Conchyliis scil.

" quae ad montium cacumina cermintur, Fontiumque Salfugine". vid. Strab. lib. 17.—Contra vero hanc Herodoti, ceterorumque Sententiam strenue disputat Bochartus, (Geogr. Sacr., lib. 4. c. 24.) planeque evincit, uti reor, post maximum illud omnium Diluvium, Solum Aegyptium in eodem ferme semper suisse statu.

τογχόλια έχειν] Qu. πογχόλια EKEI. Markland.

constructione necessario postulante, pro ETNEPPTHKOTOE. Quando enim TΠΟΛΕΙΜΜΑ et ΕΩΛΟΝ praecedunt, necesse est ETNEPPTHKOE, eodem omnia casu legamus. Accedit porro Bentleji austoritas et Marklandi.

Teporayayosis rà ya ya Num hace tibi lectio fatis fiat? Mihi certe non acque. Paullo itaque accuratius expendamus cam. "Cernimus chim "hodie Fluvio novum aggerente "Li-

ruti.

ΙΣΙΔΟΣ ή ΟΣΙΡΙΔΟΣ. 103 δ Νείλος Εξεώσας την Θάλασταν, ανέφηνε το σεδίον η ανεπλήρωσε ταϊς σερσχώσεσιν. δ δη μαρθυράσαν έχει την αϊδησιν δρώμθη γδέτι ναῦ ἐπιφέρρου τό σοθαμώ νέαν ίλιω η ποροσαία.

έπιφέρου το σολαμο νέαν ίλω η ποροσαίαγόνη την γην, η μικρον τωνχωρεν όπισω το σέλαγος, η την θάλασταν, υψος των όν βάθα λαμβανόνων δια τας συροσχώσεις, λπορρέεσαν, την δε Φάρον, ην Ομηρος ήδει δρόμον ημέρας ἀπέχεσαν Αίγύπε, νον μέρος έσαν αυτής, σπο αυτήν αναδραμέσαν, εδε σερσαναβάσαν, αλ-

"Limum, terramque adducente, " paullatim recedere Mare &c", Quid fi autem Fluvius novum Limum Terramque secum trahat? Nonne in Mare etiam secum deportare queat? Contrarium quidem ex praesenti lectione haud conflat; nullum igitur auctoris argumentum est, Praeterea vero, quid inter est novum Limum et hanc Terram quam secum trahit Nilus ? Imo Terra aquis dum commisceatur, ipsummet novum Limum conficit. Corruptam igitur veterem esse lectionem affirmo, ita tamen ut certissimam ei medelam afferre valeas, fi modo mecum referibas, a) spoor ayayool THI THI - " Cernimus, " fcil. hodie, vetus Aegypti Solum " nova quafi incrementa quotannis accipere ex novo Limo quem fecum ex Aethiopia adducit Nilus, Ter-" raeque antiquae adjicit" - Atque hinc quidem, fecundum Servium, (Not. ad Georg. IV. y. 291.) Nilus dictus eft, quafi NEAN IATN trahens. Velle vero auctorem accessionem quandam novam veteri Aegyptio Solo sieri ex novo Limo, plane constat ex iis, quae statim subjicit, υψος τῶν iν βάθει λαμ-Casiolar διὰ τὰς ωροσχώσεις — Si tamen obstinato animo veterem retineri posse lectionem contendas, necesse saltem est reddas ac si scriptum fuiffet, καὶ ἀγαγόνι ωςδς τὰ γῶν.

omnino 7 in TE Oagos. Pendent enim haec ex iis quae praecedunt; "Huic "vero rei ipse Sensus teltimonium affert. Cernimus enim hodie ob po- "vum Limum veteri Terrae Solo ag- "gestum, et Mare recedere-Et Pha- "rum quoque, quam" &c. Ex distinctione pessime olim laborabat hic locus, spero tamen in praesenti Editione hoc saltem malum procul esse amotum.

່ ທີ່ ພາດອອກສະລັດອາ] Lege, ເພື່ອ ພາດອອກສະລັດອາ EKEINHN, ຂໍາໄດ້ຂໍ້ສໍາໃ. ລ. Markland.

G 4

TO4 HAOTTAPXOT HEPL

λὰ τῆς μεθεξύ θαλάθης ἀναπλάθοντι το το ταμο κὰ τεξφονες τὰν ἤπειεσν ἀνας αλείσης. ἀλλαταῦτα μερι ὁμοια τοῖς ὑπο τερι Στωϊκών θεολογειμοις εςί. κὰ γο ἐκείνοι τὸ μερι γόνιμον πνεῦμα κὰ τερφιμον. Διόνυσον εἶναι λέγεσι τὸ δε ποληκείκον, ὁς καὶ διαιεεεικον, Ἡρακλέα τὸ δε δεκεικον, Ἡρακλέα τὸ δε κὰ Κόρην, τὸ δια τῆς γῆς κὰ τῶν καρπῶν διῆκον. Ποσειδῶνα δὶ, τὸ δια τῆς θαλάθης.

μα. Οἱ δὲ τοῖσδε τοῖς Φυσικοῖς κὰ 'τω ἀπ' Ασρολογίας Μαθημα]ικῶν ένια μιγνιώτες, Τυφῶνα μθρ οἰον) τὸν Ήλιακὸν Κόσμον, "Οσιειν ἢ τὸν Σελιώην γόνιμον τὸ φῶς καὶ ὑγροποιὸν ἔχεσαν, δύμθη κὰ γοναῖς ζώων κὰ φυτῶν εἶναι βλαςήσεσι τὸν ἢ

Ser. MAOHMATSIN. Markland.

Aldin. et Bafil. HEPI vopias

nonne vero in iis quae statim subjungit Auctor, vò EINAI tibi deesse videtur! quod vero certum est, neutiquam procedat Sententia nisi vel legatur, vel mente saltem subintelligatur haec vox —— Scil.

" a sapientia vero este quae a Luna" proveniunt opera". Quando autem in Edd. mox legitur và è EN sixumon possum non suspicari, vò EN, quod verbum hoc in loco nullius est pretii, ix và EINAI nostro, nescio quomodo, natum esse, proprioque loco exturbatum. EN istud non agnoscunt Edd.

Basil.

^{*} Did an styred.] Haudquaquam verum eft, "Aegyptios Typhona Seth "femper appellitaffe". BEBG enim et EMY eum aliquando vocabant, uti ex ipfo hoc Libello conflat. Aut igitur pro an, OI referibendum eft; aut, quae forfan fententia praeferenda fit, delendum prorfus est otiofum istud adverbium; natum quippe, quod faepius accidere folet, ex AI lequentis vogis prima fyllaba.

IZIAOZ & OZIPIAOZ. 105

Ηλιον ακεφτω τυ εί κεκλης ωκόζα θάλπον τε κ καζουαίνον τα φυόμθρα η τεθηλότα, η το πολύ μές της του απασιν ύπο φλογμές τοι είν वंशंमिण, में मविसम्बीसँग कामिवर्ड में है ब्रिमांगाइ. διο τον Τυφώνα 2 Σήθ αἰκὶ Αἰγύπλιοι καλούσιν, लाहर हेड़ो सर्विविध्यावड किए में स्वीविधवर्टिक्टिक में मही ωρ Ήλίω τον Ήρακλέα μυθολογούση όπορυμορίον συμαθιπολείν, τη ή Σελωνη τον Έρμην. २७४४ भी हैंदुएगड हैंगार 3 मार्थ किये ठ०कांवर को कार Σελήνης, τα ή Ηλίου πληγαίς ύπο βίας και ρώuns + weegewoulfiers. 50i d'à Etwinoi vor wo Ηλιον όκ θαλάθης ανάθεως, η τρέφεωαί φασι, τῆ ξ Σελήνη τὰ κρίωσια κὰ λιμισία νάματα γλυκείαν αναπέμπειν & μαλακήν 6 αναθυμίασιν.

* wiegunophiane] Olim, TIEPAI-NOMENHE, SONORES.

ibid. waed copias] Forte leg. forze & sopias to HAPA of Estivas, to 38 HAIR, WANTE --- HEPAINOME-NAIE, vel, ra di sais, wanyait ond Bias - HEPAINOMENA; Mark-

f of de Erwinel] Non possumus nimis effe perspicaces in mendofishimo libro evolvendo. Nonne igitur abrupta tibi nimis et cita videatur haec ab Acgyptiis ad Stoices Transitio, nulla particula praecunte, quae connectat quafi et conjungat hujus Familiae O-

pinionem cum es, quam ex alis Philo fophis supra attuliffet? Quid fi igitu legamus, OTTO Il of Evuito), " Ita " etiam Stoici" vel "buic motioni fimilis eft en Stoicorum" bet ? Porpbyr. de Antr. Nymph. p. 257. voll ? dub vie Lvene, Alior pho velopeline in vie and the Sandoone dradomidorne 186nu. Diding di in ? unyaim ? mila-क्रांक रहेर्वाक रहे ही बैंद्रक, बेंक्रे पर पूर् arabopeárens z. r. h.

avalouilarii] Colon post hoc verbum, quod antes nullum erat, addidi. Deinde, pro 1636µn ini diam imprimendum effe curavi 1636µn A'

106 HAOTTAPXOT HEPI

με. Έκδομη δ΄ επὶ δέκα την Οσίειδω γε. νέος τελευτήν Αιγύπιοι μευθολογεσιν, ἐν ἢ μάλισα γίνειαι στηρουμβρη καιάδηλω ή στουσέ. λίμος. διὸ καὶ την ημέρου ταύτιω Αντίφερε νοί Πυθαγόρειοι καλεσι, καὶ όλως τον εξιθμόν τετον αφοσιοιώται. τε γε εξκαίδεκα τετραγώνε, καὶ τοῦ όκτωκαίδεκα επερμήκοις, οἷε μόνοις εξιθμβρ εππέδων συμεθέρηκε τοὶς σειμέτροις ἴσας έχειν τῖς σειεχομβροις ἐπο αὐτών χωρίοις, μέσος ὁ τῶν ἐπακαίδεκα σαρεμπίπων, ἀντιφεσος ὁ τῶν ἐπακαίδεκα σαρεμπίπων, ὰνδιαιρε τον ἐκογόσον λόγον εἰς ἀνισα διαςήμαία τεμνόμθρος. ἐτῶν δ΄ ἀρεθμὸν οἱ μθὸ βιῶσαι τὸν Ὁ-

is) Iss. Cum enim novam ordiuntur Periodum hae voces, inchoativa illa particula diutius abesse non possit.

'aj διαιριϊ τ ἐκόγδοον λόγον] Tune is es, Lector, qui hace mihi clara et fancera praestabis ? Quod autem certissimum est, EUOTAGON AOFON meutiquam stare posit, summo sine Sententiae intertrimento: sc. "numerus decimo septemarius (hic enim est ΕΠΟΓΑΘΟΣ ΑΟΓΟΣ) "dividit "numerum 17 in duas inaequales "partes". Haccoine vero ut diutiua serri possint? rescribas igitur ΤΩΙ ΕΠΟΓΑΘΩΙ ΑΟΓΩΙ, vel Ο ΕΠΟΓΑΘΟΣ ΑΟΓΟΣ, totumque locum sic vertas—"Numerum 17 abominan-

Franklind By McBiller

" tur Pythogorei, eumque Aitipbrax-" in vocant. Nam inter 16 et 18 " medius interveniens 17, (vel inbydoos xóvo) " obstruit quasi viam, " disjungit eos, inque duas inaequa-" les partes proscindens dirimit et " dividit"-Numeros enim 16 et 18 quafi in unum coalituros supponunt Pythagorei, ni intervenerit media ista Arithmetica Ratio 17 - Dubitas autem de co quod dixi EΠΟΓΔΟΟΝ AOTON numerum effe decimo-septenda rium ? confulas Martianum Capell. de Nupt. Philolog. lib. a. p. s6. Ed. Grot. " Novem were ab offe ETIOT-" AOOT numéri efficient junttionem": Eademque prerfue ratione antea dixe-

Andread Springer

ΙΣΙΔΟΣ & ΟΣΙΡΙΔΟΣ. over, of 3 Bath अंदिया रेड्र अंदर अंदर के से से से किन्द्र τοσαύτα γάς έπι Φώτα έ Σελήνης, η τοσαύταις ημέραις 2 τον αυτής χύκλον δξελίοτο. το ή ξύλον ον ταις λεγομθύαις 'Οπειδος ταφαίς τέμνονίες. κατασκουάζεσι λάξνακα μιωσειδή, δια τό την Σελήνω, ότου το Ηλίω πλησιάζη, 3 μηνοειδή Avolubile Strongungeng. Tor 3 eis d'encertéorage Méph & Ocietos dagnas por airifloras mess τας πρώεσες ον αις φθίνει με α σουσέλων άχει νεμιωίας το "Asegv ήμέραν ή cu ή φαίνε πρωτον επφυγούσα τὰς αύγας η σαςελθέσα τὸν HAOV, ATENER AFAGON recording disous. o 25 Have mutiles "Ο σεις α Ταθοποιός κζ τένομα πολλα φράζει, έχ

rat idem " tres ad quatuor Epitritus " vocatur arithmetica ratione"-fic. imriração erit novem &c.

* ro adrig nontor] Imo avrig -" tot feil. diebus fuam ipfius circui-"tionem perficit Luna". Accedit Cl. Marklandi auttoritas.

12-

et

18

ant

itas

ON

nd sell.

Ed.

or-

m'':

lixe-

3 proceeding yesquiray Olim MONO-EIAH: Noftram vero lectionem exhibent MS. P. et Edd. werr. Ald. et Bofil " In Ifiaris Sacris (inquit Mat. Firm.) "de Pinea Arbore caeditur " Truncus, hujus Trunci media para " fubtiliter excavatur. Illis de Seg-" minibus [novifima vox ex Emendatione Woweri est; quid autem anton extabat non apparet; dubitare igitur jure possumus ex hoc Plan tarchi loco conjectantes, utrum Illa in Sectione reponendum non fuerit] " factum idolum Ofiridis fepelitur".

* in faire de upart bregin und αγαθ.] Quo haec modo inter fe jungantur et cohaerere poffint ? Idemne nomen vim afficacem in genere, vimque etiam beneficam fignificet ?-Cum vero ex autedictis pateat, Ofirim nostrum Miyar ETEPTETHN dici (vid. p. 30.) et aestimari apud Aegyptios, ne mi-nima positi esse dubitandi causa, quin EYEPPETOYN hic etiam loci reponendum fit. Amovi pravam interpon-Clionem, qua linee olim laborabant,

Nonne

106 HAOTTAPXOT HEPI

με. Έδδομη ο βλά δέκα την Οσίειδω γενείως τελευτήν Αιγυπιοι μυθολογεσι, εν ή μαλισα γίνειαι πληρουμίνη καιαδηλώ ή πορυσέλιωος, διο και την ημέρον ταυτίω Αντίφεριξηνοί Πυθαγόρειοι καλεσι, και όλως τον δειθμόν τετον αφοσιοιώται τε γθ έξκαιδεκα τετραγώνες, και του όκτωκαιδεκα έτερομήκοις, οις μόνοις δειθμήν δληπέδων συμβέθηκε τας ποιμέτροις ισας έχαν τις ποιεχομήνοις τπ αυτών χωρίοις, μέσος ο των έπακαιδεκα παρεμπήπων, αντιφείσες ο των έπακαιδεκα παρεμπήπων, αντιφράθει κ διαζούγνυσιν απ άλληλων, ' κ διαιρε τον έπογδοον λόγον είς άνισα διαςήμαία τεμπόμιος. ἐτών δ άρισον οι μίν βιώσαι τον Όν

Periodum hae voces, inchoativa illa particula diutius abeffe non posit.

a diagni i iróydon λόγοι] Tune is es, Lettor, qui hacc mihi clara et fincera praestabis ? Quod autem certissimum est, EΠΟΓΔΟΟΝ ΛΟΓΟΝ meutiquam stare possit, summo sine Sententiae intertrimento: sc. "nu" merus decimo-septemarius (hic enim est ΕΠΟΓΔΟΟΣ ΛΟΓΟΣ) " dividit "numerum 17 in duas inaequales "parte". Hacccine vero ut diutius serri possint? resurbas igitur ΤΩΙ ΕΠΟΓΔΟΩΙ ΛΟΓΩΙ, vel Ο ΕΠΟΓ-ΔΟΟΣ ΛΟΓΟΣ, totumque locum sic vertas—" Numerum 17 abominas»

" tur Pythagorei, eumque Astipbrax-" in vocant. Nam inter 16 et 18 " medius interveniens 17, (vel imóy) doog doye) " obstruit quasi viam, " disjungit eos, inque duas inaequa-" les partes proscindens dirimit et " dividit'-Numeros enim 16 et 18 quafi in unum coalituros supponunt Pythagorei, ni intervenerit media ista Arithmetica Ratio 17 - Dubitas autem de co quod dixi EΠΟΓΔΟΟΝ AOFON numerum effe decimo-feptende rium? confulas Martianum Capell. de Nupt. Philolog, lib. s. p. 26. Ed. Grot. " Novem vero ab odlo BIIOT-" AOOT numeri efficient junttibnem": Endemque prorfue ratione attea dixe-

ΙΣΙΔΟΣ & ΟΣΙΡΙΔΟΣ.

סופטי, סו ש פשרות של הבין אבץ שדעו, בידום אל פואסדוב τοσαύτα γάς έσι Φώτα έ Σελήνης, η τοσαύταις nuscous 2 Tov acitis xundor of Exiord. To 3 Eudor. ον τους λεγομείους 'Οσιειδος ταφούς τέμνονίες. κατασηδιάζεσι λάγνακα μευσειδή, δια τό την Σελήνω, ότου το Ηλίω πλησιάζη, 3 μηνοκιδή μνομβύλω Βποκρύπζεως. τον 3 είς δεκατέσταρος μέρη Ε Οσίειδος διασπασμόν αίνίτονται αρος τας ημέρος ον αίς φθίνα με α σουσέλων άχει νεμιωίας το "Asegv ήμέραν ή cu ή φαίνε πρωτον επφυγούσα τας αύγας η σαςελθέσα τον "HAVOY, ATENEE AFAGON TO TO TO Have mutile some "Ο στεις αίαθοποιός: η τένομα πολλά φράζει, έχ

rat idem " tres ad quatuor Epitritus " vocatur arithmetica ratione"-fic. imitragio erit novem &c.

* ris adrig ninder] Imo avrig -" tot feil, diebus fuam ipfius circui-"tionem perficit Luna". Accedit Cl. Marklandi auctoritas.

2 proudy youping Olim MONO-EIAH. Noftram vero lectionem exhibent MS. P. et Edd. werr. Ald. et Bafil " In Ifiaris Sacris (inquit Mat. Firm.) "de Pinea Arbore caeditur "Truncus, hujus Trunci media para " fubtiliter excavatur. Illis de Seg-" minibus [noviffima yox ex Emenlatione Woweri est; quid autem antea extabat non apparet; dubitare igitur jure possumus ex hoc Place rarchi loco conjectantes, utrum Illa in Sectione reponendum non fuerit] "factum idolum Ofiridis fepelitur".

" un farra di neare bregur nul aya0.] Quo haec modo inter fe jungantur et cohaerere poffint ? Idemne nomen wim afficacem in genere, wimque etiam beneficam fignificet !- Cum vero ex antedictis pateat, Ofirim noftrum plyav ETEPTETHN dici (vid. p. 30.) et aestimari apud Aegyptios, ne minima poffit effe dubitandi caufa, quin EYEPPETOYN hic etiam loci reponendum fit. Amovi pravam interpun-Clionem, qua linec olim laborabant.

Nonne

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ήχισα δε χράτος ενεργουύ και αγαθοποιον, δ λέγεσι. 5 το δί έτερον όνομα Ε Θεού, τον "Ομ-Φιν, ΕΤΕΡΓΕΤΗΝ ο Έρμαϊός Φησι δηλουύ έρμηνευόμθρον.

μγ. Οἰονίαι δὲ σεθς τὰ φῶτα τῆς Σελήνης
ἐχειν πνὰ λόγον τοῦ Νείλου τὰς ἀναβάσης. 'ἡ
μβρ γὰς μεγίςη σεὶ τὴν Ἐλεφαντίνω, ὀκτώ
γίνε) κὰ εἰκοσι πήχεων, ὅσα φῶτα κὰ μέτςα τῶν
ἐμμήνων σειόδων ἐκάςης ἐςίν 'ἡ δὲ σεὶ Μέν-

F. EKHVMS, seil.

Nonne autem graecae linguae ratio exigere videtur, ut MEN post resona inferatur? vide enim quid statim sequitur, de surca AE.

⁵ τὸ δ' ἔτεςου δυομα] Si modo KAI, vel FAP, pro ΔE, hic loci fublituas, omnia optime inter fe cohaerentia

ibid. κράτο ἐνεργῶ] Qu an κράτο ΕΤΕΡΓΕΤΟΥΝ κὶ ἀγαθοποιδο, ὅ
λίγυσι ***. τὸ δ' ἔτιροι ὅνομα τῶ Θιῶ,
ΤΟ Ὁμφιο, εὐιργίτων &c. Poft λίγυσι deeffe videtur .Vax Aegyptiaca.
Markland.

si pir yaz poyira izra yisila: zal sizor: waxior] Maximum
quidem Errorem hac de re erraffe
Aftrologos istos, unde opinionem hanc
desumpsit Plutarchus, si opus, facillimum esset ostensu. Nemo enim alius, quod scio, unquam dixit ad 28
Cubitos Nilum ascendisse—quippe
maximam ejus altitudinem 16 vel
18 Cubitorum esse assirmant, Plin,

lib. 5. c. Q. "Justum incrementum est "Cubitorum xvi. Minores Aquae " non omnia rigant, ampliores deti-" nent tardius recedendo". Neque quidem hic Error, quod faepe fit, exscribentium oscitantiae jure imputandus eft; fed ad vanam quandam Hypothefim stabiliendam a male feriatis hominibus vane excogitabatur. Cubitus Aggyptius, (ne ex istius Menfurae apud diversas Gentes differentia natum effe hunc errorem suspiceris) uti tradunt, qui eum in Nilometrio metiti funt, fuit 22 Vnciarum five Digitorum quam proxime-vulgaris Graecorum et Romanorum fuit 24 Vnciarum.

Novissimam vocem improbam, corruptamque adeo esse ipsum ostendit argumentum. Vult enim Astrologui iste, cujus jam sententia describitur rus hoyor esse inter Lunae pora es Nili adscensum. Fingit igitur ad hanc

ΙΣΙΔΟΣ ή ΟΣΙΡΙΔΟΣ. 109 δητα ή Ξόϊν βραχυτάτη σύηχεων έξ σερός πλυ διχότομον ή ή μέση σελ Μέμφιν, όταν ή δικαία, δεκα] εσάρων πηχών σερός πλυ σοδυσέληνον. 3 τόν, ή "Απν, εἰκόνα μβρ 'Οσίριδ Εμφυχον εἰναμ, γρέως ή όταν φως ἐρείση γόνιμον λπό της Σελήνης, ή καθάψη) βοὸς ὀργώσης. διὸ ή τοῖς τῆς Σελήνης χήμασω ἔοικε πολλά Ε "Απόος, 4 σερμελαινομβίε τὰ λαμπρά τοῖς 5 σκιεροῖς, ὅτι τῆ νουμιωία τοῦ Φαμθρώθ μιωὸς ἑορτίω ἀγουσιν,

hanc rem illustrandam, maximam Aquarum altitudinem esse 28 Cubitorum, quot fc. Dies funt, vel illuminationes Lunaris periodi : minimam autem flatuit idem fexCubitorum effe? ne dicas-prorfus igitur necesse est rescribas feptem Cubitorum. adtende enim quod flatim sequitur: "Hanc " quippe distantiam rationem quan-"dam habere ad AIXOTOMON", hoc eft, ad Lunas Quadraturas; quas quidem ad Quadraturas neutiquam accedat haec Planet anisi feptimum ad diem ex Novilunio-Jamque adeo recte fequitur, i di mion afei Mimpo dinariou de marin apos res maio. at mehercule inter 28 et 6 non est medius numerus 14, hanc licet rationem obtineat inter 28 et 7. Mendum forfan ex Librarii Festinatione primum oriebatur, qui e pro ¿ accipiebat. Obfervandum porro est BPAXTTATHN olim fcribi. Nostram vero genuinam effe lectionem oftendunt fatis

Acids of

MEΓΙΣΤΗ, MEΣΗ, quibuscum eandem prorfus rationem habet haec vox.

BPAXTTATH legunt Bentl. Xyland.

Baxt. Markland.

3 του δι άπιν—γυνίος &c.] Action.

Hift. Animal. lib. 11. c. 10. Θυός Αίγυνθίοις Ευαργές αθθο δ "Απις είναι πιστύθαι" γίνελαι δι εκ Βοός, είς εν ουράνιον σέλας έμπισου σποράς αίτιω έτι.

* eneminanopine] Legit Baxterus

5 σεικροῖς, ὅτι τῆ ν.] Ita haec mecum diftinguas et emendes, σκισροῖς. ΕΤΙ ΔΕ τῆν. Novum enim Argumentum jam aggrefii funt hi Philosophi ad conficiendam, quam volunt, similitudinem inter Lunam et Ofirim; adeo ut de nostra Emendatione et interpunctione vix possit esse dubitandi causa: accedit autem Bentleii auctoritas. Marklandus vero haec habet, F. σεικροῖς *** OTI &c. nisi scrib. σεικροῖς *** OTI &c. nisi scrib. σεικροῖς ***

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ΕΜΒΑΣΙΝ ΟΣΙΡΙΑΟΣ ΕΙΣ ΤΗΝ ΣΕΛΗΝΗΝ ονομαζοντες, έας Το Χρχην έσαν. ' έτω την 'Οσίριο Θδύναμεν ον τη Σελήνη τίθεν αι, την Ισιν αυτό, Γένεσιν έσαν, σωνείναι λέγεσι. διο η Μητέρα την Σελήνω & Κόσμε καλοδσι, ή Φύσιν έχην Αςσενόθηλω οίον), πληρουμβρίω ύπο Ήλίου και κυισκομβρίω, αυτήν ή πάλιν εἰς τὸν ἀξρα ποθίεμβρίω Αρη ικας δέχας ή καθασιείρουσαν. & γδ αἰς την Φθορου Επικρατείν την Τυφώνειον πολλάκις ή κρατεμβρίω ύπο ή Γενέσεως η σωνδεομβρην, αύδις αναδύεις η διαμάχεισα ποθός τον Ωρονι έςι δ' όδιά ο ποθέγο Θ Κόσμο, έτε Φδορος ά-

** Incaro 'Origido] Olim EMOAEIN, male. Qui forfan error ex
Typothetarum Incuria. Ceterac
enim Edd. EMBAEIN recte practant.

** Sro rò 'Origido] Rotundior
certe esset, et ad graecam scribendi
rationem propior accederet hace periodus, si modo MEN et AE particulas suis locis restitueremus, sro rò
MEN 'Orig.—ròr AE "Ion. E. r. A.
Adnotandum vero est pro TIGENTAI, TIGENTEE reponere velle CI.
Markland.

mam vocem, MEN inferendam effe censeo. Non enim sensus tantum particulam hanc requirere videtur, sod cum postea legatur avvis AE, argumento est validissimo MEN prae-

cessific-Quod autem Lana apud Antiquos dubii fuerit Sexus, vel potius utriufque, facillimum probatu effet : binc enim Lunas et MHN Deus, qui tamen uterque numen erat idem at-que PEAHNH, uti ex Nummis collegerunt plurimi.vid. vero Strabon. lib. 12. Ita quoque Ammonius, in lib. Ariflot. de Interpret. zal vale dermizes Aigualios vie Estino bromages siábaon z. T. A. Vnum potro Ael. Spartianus, in Caracallo, deferibam; " sciendum doctiffimis quibusque id " memoriae traditum, atque ita nunc " quoque a Carrenis praecipue habe " ri, ut qui Lunam foemineo Nomi-" ne ac Sexu putaverit nuncupan-" dam, is addictus mulieribus fem-" per inferviat; at vero qui Marem a Deum

IZIAOZ & OZIPIAOZ. III

παλαθόμου σουλάπασιν, έτε γενέσεως.

ped. 'Eur ว ห ชาย Bxx แสงเหตุง ฉบางโนล morομώται τον μυθον. επλείπο μου γαρ ή Σελίως woodles overtien & Hais sagu trong שפים שנדחים, פוב דחים מעומים בעדותדשסם ל צחב שםπερ φασί τον Όσιεν είς την σορόν. αὐτή ή στάλι» Σποκρύπθο και · αφανίζει ταϊς Τειακάσιν, ε μην αναιρώται πουθάπασι τον Ήλιον, ώσπες είδε τον Tuque is Itis. 3 Aureions & NipluG tor 'Aναδιν, Ισις το δαίλλε). Νέφθυς γάς ές το ύπο אוני ען מֹשְמוּבּל, וֹשנה שֹבּ דֹס טֹתבּב דוֹש אַיִּשׁ אַ שְׁמִיבּ-

" Deum effe crediderit, is dominetur

"Vxori, neque ullas patiatur mu-"liebres infidias. Vnde, quamvis

" Graeci vel Aegyptii eo genere quo " Forminam hominem etiam Lunam

" Deam dicunt, mystice tamen Deum " dicunt" .- Neque enim Sexum Idolo-" rum Scriptura facra, nec prifca my-

" fleria Gentium distinguent, uti optime observavit Selden, de Diis Spris

Syntag. IL. C. 2.

inos di a F industrium alur-ma] Scribendum est EKAEIPEON
"Quidam scil. per Luminarium " defectus hanc Fabulam explicare " volunt"—at EKAEIHTIKAN hoc in fenfu haud alibi temere invenias. aparifer rais meranagur] Legen.

dum effe arbitror, EN Tais Tpan. In nevilunio feil. cum jam Planets haec inter Terram Solemque versetur, five ut alio loco ipfe loquitur, ore arting of the in mas efferag yeyéner. Sol vero numquam a Luna obscurari posit nisi EN rais Tpandor.

ymuone rie Niplus] Videtus AB excidiffe, feil. yes. AB Tie Nep.

TOTTOI dedi certifima ex Emenda-tione. whatestake enim ut profesatur hace vox omnino est necessarium, cum et "ad ea quae fupra Terram, et ad " ea quae infra Terram funt, aeque " fpettet". Huic porro correctioni accedit Bentleii fuffragium.

HIZ HAOTTAPXOT HEPIT

Ορίζων κύκλο, επίκουο ών αμφοϊν, Ανουπος Κύων χεπ) το είδος επεικαζείως τὸ γας ο Κύων χεπ) το όψει νυκίος τε κὶ ημέρας όμοιως εκὰ ταύτίω έχειν δοκεί τωρ Αιγυπίοις την δύναμμιν ο Ανουδις, οίων η Εκάπι τωρ Έλληση. Χρόνο ών όμου κὰ Ολύμπος. Εκλησης Χρόνος ὁ "Ανεδις είναι, διὸ, πάνλα πίκων εξέαυ τοῦ κὰ κύων ἐν ἐαυτῷ, τὴν τοῦ Κιμος επίκλησην ἐχεν. ἔπι δί οιμῦ τοῖς σεδομθύοις, τὸν Ανουδιν, λαόρρητόν τι, κὰ ττάλαι μθῦ τὰς μεγίσας ἐν Αίγνήθο τιμας ὁ Κύων ἔχεν ἐπεὶ β Καμδύσε τὸν Κάθε ἐγδύσατο Ε σώμαζος ἀλλ' ἡ μόνος ὁ Κύων, ἀπώλεσε τὸ πρῶτος είναι κὰ μαλισα τιμάδαι

ATTHN—cum enim jam statim, in altero periodi membro voz OIAN fequatur, hine satis patet TOIATTHN praecessisse, sic etiam emendaverat Bentleiur.

Solose N Jone? χρότο i "Assolve strais] Olim ΚΡΟΝΟΣ, Saturas, nimabfurde. Ipfa enim ratio, quam proxime affignat, quare hanc appellationem habeat Assolis, nil aliud est quam ipfius Temperis definitio, κώντα τίκλου if isove si isove. Eandem Emendationem exhibent Notulae Marklandi.

7 fr. 8 de rois osComisons Inter

vel corruptifima haec effe andacter affirmo. Vnde vero ei Medelam afferamus? Silent Libri tum editi, tum MSS. filent Critici; omittunt prorfus Xyland. Anyott. interpretes—tentandum tamen elb—inquit igitur Autor, "Anubis hic (fecundum quofdam Philosophos) "quem Ganes effe fistuit vulgus, revera Tempas eff et de fignat, diciturque ideo KYDN, quia "omnia ex fe gignit, et in fe tanquam praegnam mulier gefiat; unde ir "Populum fluxit aequivoca illa de "Cane Historia, qui graece etiam "EYDN vocatur". His vero ita explanatis, feipfum jam quafi corriges

ΙΣΙΔΟΣ & ΟΣΙΡΙΔΟΣ. 113

τω ετέρων ζώων. είσι δέ πνες οι το σκίασμα της γης, είς δ την Σελήνην όλιδαίνεσαν εκλέπειν

νομίζεσι, Τοφώνα καλέντες.

με. Όθεν σόκ απέοικεν લંπલίν ως ίδια μθο έκ όρθως έκατος, όμου ή σάντες όρθως λέγεση. έ γας Αύχμον, έδε "Ανεμον, έδε Θάλαθαν, έδε Σκότω, αλλά σοδο όσον ή φύσις βλαβερον και φθαρπιών έχει μόριον, 'τού Τυφωνός έςιν. έτε γας οι άλύχοις σώμασι τας Ε Πουτος δεχας Αετέον, ως Δημόκρι] · καὶ Επίκουρος, έτε · άποίε Δημικεγον ύλης ένα Λόγον η μίαν Πρήνοιαν, ώς οι Στωικοί, ωθειγενομθύην αποδύντων κ προτέσαν. 3 άδιωατον γας η κ φλαδρον όπεν όμου σορύτων η χεης ον, όπε μηθενός ο Θεός αί-

comprimentque Auctor, addit, "hoc " vero (haec fc. Explicatio Nominis " Anubidis) inter en secreta est, quae " cum hujus Dei Cultoribus tantum " communicentur". Sie igitur legas et diftinguas, BETI & TOTTO TORS orcop. Tàs Asucu dirigentos TI-Neque enim audacem nimis et alienam hanc esse emendationem existimabit ille, qui ad Mysteriorum naturam et institutionem paullo diligentius adtendat, quorum praecipue erat, quae de Diis in vulgus palam prolatae effent Fabulae, corrigere et explanare.

ibid. fr. 2 ous Forte, EETI & To-antegnior re feil. & now iri-nili pro OTN, leg. O KTON. Markland. ຳ ເຮັ ານຄົນ ຄຳ] Immo EINAI, fi quid ego video. Cum enim ຜ່າ per, dreper &c. praccedant, nece est verbum infinitum pest se habeant haec nomina, ad quod referan-

tur. EINAI quoque legit Bant.
2 Ses anois deputerde Saus Hanc
Correctionem, certifimam quippe, in Textum lubens admifi. Olim enim absurde extabat 51. AHOION, OT λημ. ΑΠΟΙΟΥ vero ΥΑΗΣ frequent apud Stoices mentio eft. Iterum habet Auftor p. 667. Ed. Steph. Ita quoque conjecerant Bentl. Baxter.

3 adiralo yae i nj phaneor] Ain vero ?

114 HAOYTAPXOY HEPI

πος έγενέως 'παλίντονος γαζ 'Αρμονίη Κόσμε ώσπες λύξης η τόξε, καθ 'Ηράκλειτον' η καθ Εύριπίδην,

Our के कि कि प्रकार दे के में में मकार ,

Αλλ' έσι το σύγκεσιστις, ώς έχειν καλάς.

λό καὶ τραμπάλαι αὐτο κάτειστο όκ Θεολόγων κὶ Νομοθετίν εἰς τε Ποιπτάς κὶ Φιλοσόφες
δόξα, τίκι λέχχον ἀδέσσοδον έχουσα, τὸν ἢ τόσιν

έχυραν καὶ δυσεξάλειτον, σόκ ἐν λόγοις μόνον,

εἰδε ἐν Φήμους, ἀλλὰ ἔν τε Τελεταϊς ἔν τε Θυ
σαις κὶ Βυρβάροις κὶ Έλλησι τολλαχού το φεριβύίτο, τὸς ἔτ ἀνομο κὶ ἄλογον κὶ ἀκυβέρνόδον αἰωρείται το αὐδιμάτω τὸ Πῶν, ἔτε Εἰς

ἐκω ὁ κροτών κὶ καὶ δυθειών τὸ σαις αἰαξω ἡ που

σειθηνίοις χαλινοῖς Λόγ Θ, ἀλλὰ τολλὰ καὶ

vero? hacceine tibi integra videntur effe et imeani? at ne intelligi
quillem pollunt, ne dum ad Grammaticae Canonas referri. Sententia igitur Austosis primum explorata et
perspetta, ad Gracea demum corrigenda, pro more, tutius nofinet accingenda, pro more, tutius nofinet accinge

time inter se cohaerent, et ad auctoris mentem exprimendam (quippe qui andida F Osio crederet) quam maxime accommodata sunt? Graeca igitur sic mesum emendes, et diffinguas, ilbiralio yair si pravier (KAI enim reste omittit 186. P.) bria bais willer, il zeur (BHEI pastore KA-KOT è Osio astros) APRIM yais.

Duobus quidem werbis austiorem seci Periodum, ils vero, uti consido, ad mentem Auctoris explicandam profus necessaris. "Non potest, inquit,

IZIAOZ & OZIPIAOZ. 114 hethilia rangiet axaboie hamon de magen ος άπλως είπειν, ακραίον ενταύθα της Φύσεως Φερούσης, & δυείν πίθων είς Ταμίας, ώσσες νάμαζα τὰ πράγμαζα καπηλικώς διανέμων άνακεράννυση ήμην, άλλ' λπο δυείν ενφυτίων Αξχών, κ δυείν ανππάλων Δυμάμεων & μθι επί τα δε-દાલે हे मवर अंग्रेसिका ύφηγερώνης, & δί έμπαλιν άνας ερέσης & άναχλώσης, ό, τε Βίθ μικτός, o, To Kopu@, ei i un mas, an i o weine έδε εμή Σελήνην, ανώμαλο ε φοικίλος γέγονε, ε μελαβολάς πάσας δεχόμθμος. εί χο έθεν φύαιτίως σέφυκε γρέως, αίτιση ή κακού τάγα-Don Gor an asago, dei Auson idian & alexin, ώσιες άγαθου, & κακού την Φύσιν έχειν.

us. Kaj done Touto Pis wheisous & Toque-

"Zepró» 7, omnium Rerum causa "esse"—Quare vero i "scil. Quia "O OEOE, bonus ille Deus nullius "rei causa csi"— at absurdum hoc protsus et Epicureum: dicas igitur potius, ut postulat Philosophi argumentatio, "quia nullius mali Causa est Deus", jamque omnia proba erunt, et inter se congruentia. Pro effenezoas quidem apxim Tenezoas reposu: postrema scil. Syllaba vou apxim, errore Scribae, ad proximam vocem adhae-

ferat, hinc utrinsque nats est con-fusio et corruptio. Explicatio no-fira, uti et Emendatio, hujus loci unice confirmatur ex iis, quae statim fequentur, el yae dels avactios miques yerios, airiar di nans rayados en as

σαράς χοι ε. τ. λ.

* σαλίστοι γλε άρμονη Κόσμου]
Porphyr. de Autr. Nymph. 'Αρξαμίτης γλε της Φύσιως από ἐτιρότητο, σαβαχὰ τὸ Δίθυροι αὐτός σιποίησται σύμθολει. ὰ γλε διὰ τουτά σοριία, ὰ δι αἰδητὰ — κ) διὰ τοῦτο Η 2

плоттархот пері

τάτοις. νομίζουσι γάς οι μού Θεούς είναι δύο. καθάπες άνπτέχνοις, 'τον μου 'Αγαθών, τον ή Φαύλων δημιουργόν. οἱ δὲ τὸν μθο 'Αμείνονα, Θεον, τον ή Έτερον, Δαίμονα καλούσιν ώσσερ Ζωράστεις ὁ ΜάγΦ, ον σεναχιρίοις έτεσι τω Τεωικών γεγονέναι πρεσδύτερον ισορούσιν. τον δες του δε τον μος Ωρομάζω, τον δες Αρεμονίον ή σερσαπεφαίνες, τον μου έρικεναι Φωτί μάλιτα τη αίδητων, 3 τον δε έμπαλιν Σκότω και 'Αγνοία. μέσον δε αμφοίν τον Μίθρην είναι ολό κ Μίθελω Πέρσαι τον ΜΕΣΙΤΗΝ ονομάζεσιν. * ἐδίδαξε το μθρ δίκταῖα θύειν καί χαει τήςια, τή ή δποτε ήπαια κη σκυθρωπά. Πό-

wahirlord à apporta è roteire dia T בושודושו.

1 vòs màs agadas] Antea extabat To per TAP ay. Quando autem otiofa prorfus effet causativa illa Particula, et ad fenfum perturbandum potius quam explicandum valeret, Marklando suffragante, extrudendam esse procuravi.

2 or wislamie xixiois] Habere haec potuit Plutarchus ex Hermodoro Platonico, vid. Laert. Proem. Sect. 2.

3 Tor 8 immadu suotų iš aproia] Num ArnoiA, acque ac Lux et Tenebrae, inter eas res esse dici queat, quae res sub sensibus cadant? Haudguaquam quidem ΤΩΝ ΑΙΣΘΗΤΩΝ

est Ignorantia. Quid fibi igitur hoc in loco vult ?-Diu quidem est, ex quo suspicatus sum ex Glossemate Adnotatoris in Textum descendisse hanc vocem; oftendere enim voluit ille nescio quis, Tenebras has, quae de Arimanio jam dicuntur, easdem esse, et referri posse ad Ignorantiam istam, quam olim (vid. p. 4.) de Typhone praedicaverat Auctor. ATNOIA igi- Bom. tur 78 EKOTOY quafi Interpretamentum est. Nunquam enim alibi, fi recte memini, Ignorantiae fimillimum fuisse Arimanium dictum invenias, Tenebris licet faepius.

* ididate ro pir rielaia] Ante has voces KAI recle reponit Bentleius:

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αν γάς πνα κόποντες ΟΜΩΜΙ καλουμβίω εν όλμω, 5 τον 'Adle ανακαλούν') & τον Σκότον: ετα μίξου ες αίμαπ λύκε σφαγύτ , eis τόσον φώπλιον επφέρουσι και ρίπουσι. και 20 τω Φυτών νομίζεσι τα μβρ, του άγαθου Θεού, τα Κιώας η "Ορνιθας η χερσαίοις Εχίνοις, ξάγα-3ου · Ε ή φαύλου, 7 μῦς ἀνύθροις ἀναι διὸ κὶ τὸν κ] είνου το πλείτοις δίδαιμονίζουσιν.

μίζ. Οὐ μλω κάκᾶνοι πολλά μυθώδη των τῶν Θεών λέγουσιν, οἶα κ ταῦτά ές.ν. ' ὁ μθύ 'Ωρ9μάζης έπ Ε καθαρωλάτε Φάοις, ὁ Β' Αρεμθρίος έπ Ε Ζόφου γεγονώς, σολεμέσιν άλλήλοις. η

pro TOI MEN exhibent nuperae Edd. MEN TΩI. Noftra lectio eft Edd. Aldin. et Bafil.-ididage AE, praeftant Notulae Marklandi.

5 รอง ผู้อีก ล่งผมผมิหิกิลง] Hades enim, five Ares, alterum fuit illud Arimanii Nomen. Ita Diog. Laert, in Proem. de duobus Magorum Principiis -ê vệ pù bropa elvas Zeòs ng ngopárdus to di "Adus ng 'Aquipano-" MSS. Henrici Stepbani APHE, et ita " legendum. Hefych. praeter Agathi-" am, 'APEIMANHE. & AIAHE " waed Hieran,", verba funt Menag. ad loc. praedict. Laertii,

6 Jourse ziras] Haec funt mutila yel corrupta; pro downg videtur scripfiffe Auctor OEATTOE vel OMOIOE. Qu. ex MSS. Markland.

7 μος ενόδρυς είναι] Ita emendavi ipso Plutarcho praceunte; olim enim corruptissime extabat TOYE indiput. Plutarch. Sympof. lib. 4. prob. 5. Tes δὶ ἀπὸ Ζυροάς ρε μάγες, τιμῷ ἐν τοῖς μάλιτα τ χιςσαΐον ίχινον, ίχθαίς ιιν N TOTE ENTAPOTE MTE, & ros Optime. arodleiraila aheirus Geopiha è maxágeor roulden x. T. A. paullo etiam post addit idem, of payor rd; MTE anox-Teiseos, adeo ut de Correctione nostra, quam in Textum admifi, nulla poffit effe dubitatio.

* δ μὸ 'Ωρομάζης] Vide quae ad hanc Magorum Doctrinam illustran-

(in 4 post finty 9 sint nonnulla, De Lerta Bono Deo, sacrificatant. vive que procedent et que seguent

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διωρί εξ Θεους εποίκος, (τον μεν συρώτον, Ευνοίας, τον δε δεύτερον, 'Αλκθείας, τον δε τομτον,
δύνομίας των δε λοιπών, τον μεν Σοφίας, τον
δε Πλετυ, τον ή των δλί τίς καλοίς κδέων δκμισονό) δ δε τετις ώσως διώπτεχνους ίσους
τον δείθμων. είδ ό μεν 'Ωρομάζης πεις εμυτον
αυξήσας άπεςκος δ΄ Ηλία τοσούτον όσον δ΄ Ηλιώ τη γις αφέςκας, η τον ερανόν αξτροίς έκδος
μισον ένα ή αξτερα στο ποιότων, νίον φυλακά
ή στοσόπου είκατεςκος, τον Σείριον, άλλοις δε
συνόποις τέω αρως κ) είκοσι θεούς, είς ωὸν είποτος
κεν. δι δε των δ΄ Αξειμολοία ή μορμόρος, η αναμέςτοσέτη του το διατρούσου το ωὸν γονωδεν, αναμές-

dam fimul et refellendam adludit Proph. Ifaiabc. 45.7, 6. &c. egrega enim funt, Hommemque offendunt Chaldaicae Religionis Inflitutis apprime introctum.

rès Eripies] Solem intelligo. Hanc enun nativam este hujus vocis Interpretationem, plurimi viri docti jam fatis ostenderint. vid. Helis/. Lect. Heliss. et supra not. 10. pag oc.

Haris ottenderint. vid. Heln/. Lect. Helns. et supra not. 10. pag. 95.

15. 10. 10. 10. 10. Exprimunt etiam pinguntque Acgyptii supremum illum Crops, sive waster suprage 50 (vid. Eujes. Prace. Everey. 1. 3.) Ovum ex pre essundentem, vel essimilar potins. Ovum autem illus Marisum interprepara soniu sunt ; quoi et de sice Marisum soniu sunt ; quoi et de sice soniu sunt soniu sunt soniu sunt sunt sunt sunt soniu sunt soniu sunt sunt soniu soniu

gorum five Oromaldis Ove facero debemus. Ovum porro Mundi fimulachium ett Macrobio: (Saturnal. lib. 7. c. 16.) et alexi yestous; in Orphicis, iplo harrante Phrarcho, vid. Sympol. 2. c. 3.

po/. 2. c. 3.

*Justipio aviit; vo aos yannos, avap.]

** Vt maxime sopro o lo yannos, avap.]

** (inquit ad locum Aylander) communici ad extremum valeat afi
** quid, quo s'o yannos coloret et ex
** ponat : tamen aliquid dee e vox

** avap, oltentit".—Ego vero vocem

I ANDOEN au olcitante Librario

conflatam elle puto ex alterius verus

fine (cujus principium jam perit) et

particula voen umanique tioi insuper

ΙΣΙΔΟΣ ή ΟΣΙΡΙΔΟΣ. 119

μικται τὰ κακὰ τοῖς άγαθοῖς. ἔπασι δὲ χρόνος εμαρμέω, εν ο τον Αρειμάνιον, λοιμον έπά--νο. γονία και λημον, έστο τέτων ανάγκη Φθαεήναι ωρουτάπασι κ αφοροιωτίαι, τ 3 γης εππέδε κ -va, όμαλης χυομένης, ένα βίον η μίαν σολιτείαν ανθρώπων μαχαείων χαὶ όμογλώστων απάντων Αμέως. Θεόπομπ Ο δέ Φησι η σδο Μάγοις, ανα μές τριχίλια έτη τον μέν κρατών, τον δε κρατείος των Θεών, άλλα δε τριχίλια μάχεος ser άλλα κ τολεμείν κ αναλύειν τα του έτέρου τον έτεegv. 5 TENG de Downeinsals Tov Adnv, xai of μέν ανθρώποις δίδαίμονας έσεως, μήτε τροφής δεομβροις, μήτε σκιδώ ποιοιίνως. 6 τον δε ταν-

conjecturam dabo, unde quod mutilum fit fuppleri poffe et restitui arbitror, quam fi non admiferis MSSorum opem tandem expectemus, referibas igitur, & adred recurse, dearercasher to all HNOITON, OBEN andpipulles a. T. A. hoc feil, Senfu neque abfurdo, neque a mente au-Aoris alieno, "at totidem numero " ab Arimanio facti perforantes ovum " aperuerunt ; unde mala bonis per-" mixta effent".

ibid. +d die yandis] Ser. +d die ••• TAN. DOEN drap. Iftud FAN est ultima fyllaba verbi alicujus, cujus prior pars deeft. Markland.

s rine di ducainedas rie fon]

Depravata est hace Lectio; mentem enim Theopompi haudquaquam exprimit, qui φθας του prorfus Ditem five Arimanium Ratuit, AHOAEEGAI igitur TE ATIOAEITIEE@AI vicefubstituendum effe conjeceram, uti et Bentleins-at potior forfan eft Cl. Marklandi Correctio, qui Allo-AEIZGAI reponit, fenfu fc, faturo. uti losal.

в то в тайта инханивация z. r. A.] Mendofiffimam hanc effe Periodum ex primo patet intuitu, cum pullus inde idoneus expifcetur fenfus. Sic tamen mecum facili negotio emendare poffis : +de di raora MH-XANHEOMENON (de futuro enim

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τα μηχουησάμθρον Θεόν, ήςημεῖν η αναπαύεδς χεόνω, καλώς μεν ού σολύν τιβ Θεῷ, ώσσερ οἰόθρωπω κοιμωμένω μέτριον. ή μεν οἰιδ Μάγων Μυθολοχία τοιετον έχα τρόπον.

tempore omnia haec, Vaticinii Ritu, dici, demonstrat vò fordas quod proxime praecesserit) Oit, despell zal aranavia XPONON, (quam vocem exhibet MS. P.) AAADE μὶν ở Φολύν τῷ Θιῷ, ἄσπις ΔΕ ανθρώτη ποιμωμένη μέτριον. Nempe, Deum vero, qui base aliquando in Exitum perducturus fit, Tempus quiefcere et cessare, non longum illud quidem, Graefertim fi ad Dei aeternitatem fectemus) sed mediocre potius, qualis est bominis obdgrmientis somnus. Habet Baxterus XPONOI AAAOE — At emendat Bentleius, ut ipse conjeceram, XPONON ΑΛΛΩΣ-Exhibent Notulae Marklandi, MHXANHEOMENON-MPONON, AAAOE pir d words OE

' Xaldgios di F [[harning] Si men-

dum non lateat, impeditior certe aliquanto est haec Constructio; sc. "Chal-" daei autem ex Planetis Deos, quos " vocant, sieri assirmant, duos quidem " Benesicos, totidem Malesicos, re-" liquos tres Medios et communes."

ibid. Ita haec forte diffinguenda funt, & ** * zaler, &c. Deesse videtur vox Chaldaica. Markland.

nti tum Baxterus tum Bentleius emendaverant. Quando enim AΠΟTΡΟΠΑΙΟΥ fecundo cafu legitur, vix
dubium possit esse, quin vox quae ei
opponitur eodem esse casu debet. Cl.
Marklandus ΑΠΟΤΡΟΠΑΙΟΝ corrigit, scil. ΜΕΡΙΔΑ.

3 'Hearture-] Hanc Opinionem ab Empedocle accepiffe, quae est Aldobrandi fententia, videtur Heraclitus.

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γρέθλι. σπόπα δε τες Φιλοσόφους τούτοις συμφερομένες. ³ Ήρωκλατ. μθρ γας άντις κρις Πόλεμον όνομάζα Πατέρα και Βασιλέα και Κύριον στούτων, κ τον μθρ Όμπρον, δύχομβρον

"Εκ τε Θεών Έρεν, έκ τ' Ανθρώπων Σπολέως, λανθάναν Φησὶ τῆ το σούτων γρύεσα καλαρώμθρον, ἐκ μάχης κὰ ἀνλιπαθείας τω γρύεσιν ἐχόντων, "Ηλιον δὲ μὴ ὑπξιδήσεως τὰς το ροσήκονλας ὅρες" εἰ δὲ μὴ,

Γλώθας μιν δίκης Επικέρες Εξουρήσειν.
5 Έμπεδοκλης δε την μθυ 'Αγαθεργον 'Αςχίως

Diog. Laert. lib. 9. §. 8. in Vita Heracliti, F di irailim to più ini yinom ayon, zahrishan Ilóhepon ng "Equ" to dini trè inniquom, "Opodoyian zad Elginy.

Fias mihi Oedipus, erudite Lector, Davoque hunc locum explicatum praestes—Quid enim nobis est cum Sole, quid cum Linguis? et quaenam porro haec consequentia est! De Bells sive Contentione loqui instituit Heraclitus, currente calamo ad Solem, ad Linguas desectat oratio? — Cogitanti vero mihi de hac re diutius vera tandem et genuina Philosophi sententia, si minus ipsae voces, sese mihi ostendere visa est. reponas itaque et distinguas, riv vinore ixision. EPIN 31 pai orașcii guidas rei, esporiacolaș oreș și 31 pai,

MOIPAE pir diene &c.

Hoc scil. sensu; "Contentionem vere" hanc Limites sibi positos nunquam transgressuram esse; quod si foret unquam, Fata Justitiae patrocinantia eam inventura esse" et in ordinem redactura. Quasi dixerat, licet Bellum et Contentio omnium rerum sint Principia, minime tamen timendum esse ne justos sibi limites appositos transsliendo, confundant omnia destruantque; quo enim id minus siat, Fata sive Rerum desinatum Ordinem impedire et coercere. Ipse enim Heraclitus apud Laertium (ut supra) docet, ruro si yinas and EIMAPMENHN.

5 'Epwedenküs] Laertius in vita Empedoclis, L. 9. S. 76. idéxes di avry radi: Eroszeia pir elsas rirlaça— Dikido re 5 ovyupiellas, n. Neino 5

плоттархот пері

Φιλόπλα η Φιλίαν, τολλάκις 3 Αρμονίαν 6 καλει Septepatru, the de Xeiggra.

οί μέν Πυθαίορικοί διά σλειόνων όνομάτων καπ.

Ser. Nakos + saé Nano un suppor in dien ajualosos av.

γορέσι, τε μεν Αγαθέ, το έν, 7 το σεπερασμένον. To Misson, To didi, To acception, To Terraly woon, 8 To ισον, τὸ δεξιὸν, τὸ λαμπρόν τα δε Κακά, τω δυάδα, τὸ ἀπαρον, τὸ Φερομον, τὸ καμπύλον, το άρπον, το έτερφμηκες, το δίλισον, το άρισερον, lighten às Tait To oxolesson deste Tautas Dexas quéreus uno-Requenus. Arugayopus de Noui, n' Arupor Apisatélus de, to men Bido, to de Etéphon Iladτων δε σολλαχε μεν ο δίον έπηλυχιζόμθρος και Banaron Towners, The court ou Dexulo The ples

Ταυτον ονομάζει, την δέ Θάτερον. Ον δέ τοῖς

Ampirilas. vid. ad hace Aldebrandin.

et Minag. Not. in Locum.

zahi Sanguwu I in dedi ek
lententia magni illim Bentleii, quam
olim ektiterit KAAZIZOAI MEPO-III. Sed audiamus ipia doctifiimi viri verba, uti extant in Epis. ad Millium p. 66. "Fruitra hic Plutarchus per annos ducentos criticorum auxilium imploravit. Tu verte as in e, "et lege apporter scales SEMEPOpedoclem teftem hujus Correctionis, " apad Plutarchum wegi willomins,

Est' four Eborin Te, Ral HAJOTH

Angue S' aimarosora, a Agueria

ipiguars. Scio nune quid in animo Tute te-cum volutes; fed illud tibi confirmare postum, syllabam primam verbi IMEPOIIIE elle productam atque longam. Primus id repoluit Stephanus ex Conjectura, quantum ego ex re ipla conjecturam facere postum. Veteres Edd. repraesentant—è Agussia FE MEPORIES. " Itaque hic quoque legendum eft,

121402 & 021P1402. 124

Noplois hon wper buttegs wir, & di airifuer &de outloands, tha xuelous displaction, & mid 40= אה סחסו תושות דסי מלסענטי, מאאם שאפוסטי וסמיה; duois de maires en enafleous 10 obs the mer. availaby or sival, the of cravitar ration, it off courties superspyor. another de na torne tival μεραξύ Φύσιν, εκ άψυχον, έδε άλογον, έδε ά-र्राणीक में वर्णनेंड, किंग्सिक हैंगांका प्रवृद्धिकार, वेग्ने वं-रवस्ताम्बर्गार व्याक्तार देस्स्राचार, देक्द्रम्हर्गीय रहे गाँड Apetro dei, noi wolfrar, noi diensour, es τα ἐπιόνλα δηλώσα Ελόγε, τω Αἰγυπίων θεολογίαν μάλιτα ταύτη τη φιλοσοφία σανοικαout Tos.

ped. Mepuspaéra Si rede & Kéopes Speous & ovsdors of evarious & pent tood evals, Aunqueur,

" apports OEMEPOHIE. Hefych. " GEMEPOHIE. EPAEMIA AFXO-" NH. Lege EPAEMIA APMONIA, " auctoritate Empedochi ; mil mavis,

" EPAEMIA AIENYNH, ex Asfebyli " Promethee; in d' lange pur sie

" Orunguen aide - AIADE eft AI-" EXYNH.

7 78 www.gaopiror] Olim aberat Articulus: a Platarchi vero manu fuife fatis demonstrat vox eadem toties in sequentibus repetita. Bant. Bentl.

8 70 [por] Ceteris quibuscunque

Edd. abfunt hae voces. Ex conjectur ra igitur primus addidi. Quando e-nim fingula fingulis respondeant, TO ANIEON in secundo Periodi Membro, nihil quocum componatur habebit mi in primo TO IZON inferatur. Ad hanc Emendationem confirmandam Teffes excitantur Xyland Best Bentl.

9 olor brahvyigopno-] Olim mendose EHIAYF. Nostram Emendation nem exhibent Notulae Xyland. Baxt. Benel. et Ed. Jecunda Bafil.

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άλλα τῆς ΒελπουΘ το κράτΘ ἐπίν. ἐπολέως δὲ τὴν Φαύλω ωθυτάπασιν ἀδιμύα] ον, ωολλην μὲν ἐμπεφυκῆθυ τῶ σώμαπ, ωολλην δὲ τῆ Ψυχῆ τὰ Παντὸς, ' ἀκὶ ως ἐς τὴν Βελπονα κὰ δικμαχεσαν. ἐν μεν οιμό τῆ Ψυχῆ, νες κὰ λόγος, ὁ τῷ λὲς ἐς ων ωάντων ἡγεμών καὶ κύριος, "Οσιείς ἐς τν ἐν δὲ Γῆ κὰ Πνούμασι κὰ Υδαπ κὰ Όυρανῶ κὰ "Ας ροῖς τὸ τελαγμένον κὰ καθες ηκὸς κὰ ὑγιαῖνον, ώραις κὰ κρώσεσι κὰ ωξιόδοις, "ΟσίριδΘ λπορροή κὰ εἰκών ἐμφαινομένη. Τυφών δὲ, τῆς Ψυχῆς, τὸ

mam in Mendo effe ipfa res oftendit. At fi pro ea ON referibas, omnia explicata fatis et fincera habebis—"Vt omnia fibi invicem refpondeant, inquit praestantissimus Markland." hoc modo scriptum fuisse oportuit:
" ayasugyas siras, KAI TON ATA-" OON AITION The M, isarrias Taurs, 2, 7 2, 7. 2.

fit aliena; quid ni admittamus Kylandri et Bentl. correctionem, qui EΠΙΚΗΡΟΝ ejus vice substituunt? Totum vero hunc locum sic emendat, legitque Cl. Marklandus; καὶ εἰκὰν ἰμφαινομίτη, ΩΡΟΣ Τυφών δὶ, τῆς ψυχῆς μ' ΕΚΠΛΗΚΤΟΝ τὰ δι σωματικώ τὸ ΕΠΙΚΗΡΟΝ κ' νοσῶλικ δες δες

³ n) ταςακλικὸν ἀωςίαις & δυσκρασίαις] Nova est hacc Lectio. Olimenim extabat, ης ταςακλικὸν ΑΘΡΙΑΙΣ, vel, sec. MS. Pet. ΑΙΘΡΙΑΙΣ, sensu quidem Autoris menti prorsus alieno. Quando autem paullo ante statuerit τὸ ὑγιαῖνοι ΠΡΑΙΣ Ofiridis esse; quid promptius quam reponere, τὸ ταςακτικὸν ΑΩΡΙΑΙΣ Typhonis esse. Ita etiam conjecerant Baxt. Bents.

் க்றகாகமார் உடிக்கார், வீல பக்றவ மன் நூன்றையால் நூல்றனர்] Improbam hanc effe Lectionem necesse est statim agnoscant omnes, Eam vero

ΙΣΙΔΟΣ & ΟΣΙΡΙΔΟΣ. 125

σαθηπιον κὰ τἰανικον κὰ ἀλογον κὰ ἔμπληκλον Ε΄ δὲ Σωμαλικες, ²το ἔπίκληλον κὰ νοσώδες, ³ηςὰ τα-εακλικον ἀωρίαις κὰ διςκεασίαις, κὰ κρύψεστιν Ηλίε κὰ ἀφανισμοῖς Σελλώνης, οἶον ἀκοδρομαὶ κὰ ἀφανισμοὶ κὰ Τυφώνες. 5 κὰ τοιμόρια καληδορεί τὸ Σηθ αῦ τὸν Τυφώνα καλούστι ⁶ φράζει μὰ τὸ καλαδιαζόμλουν, ⁷ φερίζει δὲ τὸ σολλάκις ἀναςροφλώ κὰ στάλιν ὑπξπήδησιν. Βεβαιώνα δε τινές μὰρ ένα τὰν τε Τυφώνω ἐταίρων γεδονέναι λέγεσι, ⁸ Μάνεθος αῦ τὸν Τυφώνα,

fic corrigit et emendat Bentleius, olos indpopul a EIKONIEMAI TE TUPErog-scil. uti paullo ante observaverat, "Quodcunque in rebus terrestribus "five coelestibus ordinatum est, aequa-" bile et fanum, id defluxus et Image " est Ofiridis ; ita contra, omne quod " in rebus corporeis morbidum est-" five Aeris Intemperies, five Solis " Lunaeque Defectus, pro Typhonis "Excursionibus et imagine est haben-"dum". TTO NOE vero exhibet MS. P.— apanopois Esting. Post has voces deesse aliquid suspicatur Markland. Ita enim locum exhibent et eme dant Notulae ejus. F. apanomois Ething ofor in-Spopul & ACHNIAEMOI TOT TY-ONOZ.

* e τόνομα καθηγορεί το Σοθ αδ το τοφ.] Legerem potius, e τόνομα καθηγορεί ΤΟΥΤΟ, το Σοθ, ΩΙ τος γυφ. &c., ΤΟΥΤΟ enim ad mentem Auctoris explanandam fimul et cum praecedentibus connectendam defiderari videtur. AY vero pro OI facillime feribi primum potuit ex improba diagrasse Pronunciatione.

⁶ φράζει μὲν τὸ καταδ.] Causativa particula ΓΑΡ post μὲν prorfus necessaria est; absque enim ea nulla est Auctoris Argumentatio.

⁷ φράζει δὶ τὸ σολλάκες Hand diutius est istud TO ferendum. Amoveas igitur statim, ejusque vice vel KAI substituas, vel THN potius—Totum vero locum sic exhibent Notulae Marklandi—κατηγορεί τὸ Σθο, ΩΙ τὸν τυφῶτα καλῶσι φράζει μὲν ΓΑΡ τὸ καὶαδυνας εῦσο δες, φραζει δὲ ΤΗΝ σολλάκες ἀναςροφὸν δες.

⁶ Μάνιθο αδ τὸν τυφ.] Lege MA-NEΘΩΣ (uti alias haec vox feribitur, vid. fupra p. 22. Not. 5.) Δ' αδ τὸν τυφ. vel, Μαν. Δ' ATTON τὸν τυφ. Apud Athenaeum autem Typhona BA-

HAOTTAPXOT HEPI-

Behava nareid. onpaire de poudopa Kale. Ew à Karvow, as rois weathern of adition मध्ये कट्डेंड है रहा क्रिश्चीर्धान, देगाइक्सीर्धान माँह मह Τυφών Ο δινάμεως.

1. Ato i The poly inche por Com Some per and வாகி To analisalor, "Ovor The de appier ta Inelaδές αλα, Κεραόδειλον, και τον Ποτάμιον-Ιστον. किं भी रहें "Ors medednawaydy. दे 'Equsπόλα δε Τυφών Ε άγαλμα δαχνύεσιν Ίππον-Ποτάμιον, έφ' & Βέβηκεν Ιέραξ, όφει μαχόμθμος: τώ μεν ίππω τον Τυφώνα δειχνιώτες, τώ δε ίξean suiaun xai Dexlus, lus Bla x toppos à Τυφών πολλάκις 3 σέκ δινίαται ταραπόμυθο ंकर मांड स्वर्धावड में नवर्ष्ट्रीका. को में अर्पाड़ है है-Soun & Tuli pluss, le xaroson ANIBIN ILIAOS EK POINIKHE, JAMA ASOUTOIS TOT ON ONO I TOTO Πολάμιον δεδεμένου. * ἐν Β' Απόλλων Θ Φόλει

BXN vocatum invenias, 1.45. p.680.

Marchec A' ATTON 50 Tupura.

To supplies of Supplies Ones, Qui praecedere deberet ONON,

videtur excidiffe ob praecedentis vocis novistimam syllabam unisonam : fic quoque Cl. Marklando vifum eft, qui candem particulam ante KPO-KOAEIAON reponit.

weel mir F one] Scribe, wiel mir OTN of by Markland.

Ar dragged Qu. an de ANIE. TAI. Markland. In d'Anistant with Action

IEIAOE & OEIPIAOE.

vevopuspievov esi Kegnodeinou payeir ardistus exasor husea 3 mia Ingliantes over di diνων) κ κλάνουθες, απουπαρύ νο ίερου συσβάλλεσι, ε λέγεσει ώς ὁ Τυφών τον Ωερι απέδρα Kegnésano projecto, wdora i Záa i pola η πάθο τα φαύλα η βλαβερά, Τυφάνος έρξα த் மக்கு த வண்டிக்க கண்டும்.

va. Tor 3 Orien ad warm Oplanui mi Σκήπηρω γεράφουσιν, ών το μέν τίω σερνοιαν έμφαίνα, το ή τία δεώαμω, ώς Όμης τον dexista in Barindiole whiter Zie THATON κ ΜΗΣΤΩΡΑ καλών, έσικε το μεν Υπάτω το κρά-TO dies, की कि Missues को अंदिस्त्रांका मार्ग की φεόνηση σημαίνειν. γεφιφεσι η ίξεουχι πον Θεον Today workers. dirwie of of the im ephanλα, κ πλήσεως όξύτητη, καὶ ' διοικάν αυτον έλάχιτα τη τροφή στέφυκε. λέγελαι ή και "νεκρών

Hift. Anim. lib. 10. c. 21. 'Areaanenodira: di, Tellagerio poigas, (potius MOIPA) anyméters pir tès Kessodeidus, a F Presion (pura di iru iru-Acept, a telegramilis pelluigus, pesse pars maddais—sira peis res malanto-pars acrils, a ceruilas—sire più decademendiras penuos Remidu-da, dipoles cir Indian curillas cir With mocod.

daucië idégres airè si spaßi mignes—] "daucië si spaßi, ck "cibum digerere etiam apud debredifeum, et derium, iplumque Godifeum, et derium, iplumque Goleman. Kaland-observandum ve10, pro EAAKIETA, neque sine causa, substituere velle doctissimum Marklandom TAXIETA. Legista- gonațio strapor inpaco] "Pro
" novissima voce ex Aciano legendom

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ατάφων όμιμασι γῶν ἐσεςπετόμθμος Επιθάλ-Acer. ठॅरका है कार्यकिए के हो प्रकार महिला प्रतिकार ges, to wheely ignow agoon, main de xxive touto πάλιν δ δίλος έπ σεσωσμένο κ διαπεφευγώς τον Κροπόδειλον. એ 3 άρπαδή, μένα το ωίεegy warse in wennyos. would you i aveeπόμος Φον 'Ο σίειδ Ε άγαλμα δακνύεσιν, έξ. ορθιάζον το αιδοίω, διά το γόνιμον η το τρή-Φιμιον. * άμιπεχόνη ή Φλογοειδής τέλλυσα αυτέ τας εικόνας, Ήλιον σώμα της ταγαθοδ διωάμεως ώς όροιτον કર્વાલક νουτώς πρέμθροι. διο καί καθαφερνάν άξιον έτι των την Ήλίου Σφαίραν Τυφώνι σεσστεμόνων, ώ λαμπερν ούδεν ούδε σωπειον, 5 జό τάξις, జό γρεσις, εδε χίνησις μέτζον έχεσα η λόγον, άλλα τάναντία συσ-

" effe conftat EUMAEI". Locus Acliani, ad quem provocat Xylander in in hac Adnotatione, extat lib. 2. c. 42. seupdo di distipurer ileat idate ac عرضه والمعرضة المعرضة Po. Immutatione vero hand opuseffe videtur; Perphyrius enim (lib. de ab-finentia) eadem prorfus de Accipitre tradit atque Auder pofter, eisleigerla (sc. Accipitrem) di & dispurso, aj nuabola bel seep supply, you to ina-popuso els tos OOOAAMOTE. * in T wildpin] Nonne TOT NO-

TAMOY reponendum fit? de Nilo enim loquitur Austor; neque alil in Aegypto fluvii. " Scribe EIII TON " DOTAMON". Markland.

" בשות בנים לו סאסיםוולאן ביואשים] Haud longa oratione opus est ad evincendam hujus Lectionis pravitatem; neque enim vel fenfus vel con-Bructio recte fe habet : intricata vero omnia et perplexa ! mecum autem fic corrigas et interpungas : AMIIE-KONHI # GAOTOBIABI ETEA-ACTEIN adre rat slates, DE Alim FUMM

INIAON & ONIPIAON. 129

ήκα. καὶ αὐχμον, όδς φθείςα πολλά τῶν ζώων Α Τρος καὶ βλασανόνων, εχ Ἡλίκ θετέον έργον, ἀλλά τῶν ἀ γῆ καὶ ἀ έρκ μὰ καθ ὡραν κεςαννομένων πνδυμάτων κὰ ὑδάτων, ὅτων ἡ τὰ ἀτάκθε κὰ ἀσείς ε ἀ αὐκος ὰ ἐχὰ πλημμελήσασα καθείς σθέσι τὰς ἀναθυμιάσας.

ν6. Εν ή τοις ίεροις ύμνοις Ε Οσίριο συακαλοιμίται τον όν ταις αγκάλαις κρυσιομίνου Ε Ήλια, κὶ τη τριακάδι Ε Επφί μιωος, ἐοριαίζεστο ΟΦΘΑΛΜΩΝ ΩΡΟΥ Γενέθλιον, ότε Σελήνη καὶ Ήλιω ἐπὶ μιᾶς δύθείας γεγόνασιν, ὡς εἰ μόνου την Σελήνημα, ἀλλαὶ ἢ τὸν Ἡλιον όμμα του Ώρε τὰ φως ἡγεμίνου, τῆ ἡ ὀγδόη φθίνους τὰ Φαωφὶ ΒΑΚΤΗΡΙΑΣ ΗΛΙΟΥ γρέως, ὁν ἀγασι μῦ φθινοπωρινήν ἱσημερίαν, ἐμφαίνον]ες οιον ὑπερ-

OPAMA delas realis syspason—feil.

"Amiculo flammeo ejus Imagines
"ornant: (vid. p. 680. Ed. Steph.)

"Solem quali corpus boni Principii
"reputantes, exemplumque vifibile
"fubflantiae fola mente cernendae".
Sic certe omnia inter fe quam aptifime cohaerere videntur—paullo quidem aliter ad priffinam fanitatem hune locum refituere conatur doctiff.

Markland. AMHENONHI, CAOPORIARI ETEAAOYEIN arrivas usi-

rut, Aler rupa (Qu. OMMA) vie v'alabi derdpeset, ODE deaver derlar servit, dyapetro- La enise paelle post aundensfententiam iissem ferme werbis exprimit, dada a vie idans lupus vii 'Oge a pur iyaperos.

Oge of par symperes.

Markland.

Opinor, OF wafter

et Bentl, repofui; olim enim OIΣ

philes mendofe extabat.

Haud multa figuritate opusuff ad hunc

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είσμα Θ δείος τὸ ρώσεως, το τε Θερμος γινόμίρον τὸ το Φωτὶ ἐνδεα, κλινόμθρον τὸ πλάγον
αφ τριβρ φερέμθρον. ἐτι δε τίω Βοιῶ τοῦ Τρηπας χειμερινας ἐπλάχις τοῦ τοῦ ναον τοῦ τρρε εκτι

γιας καλείτου ζήπισις Ὁ πριδ Θ το ποθέσης. τοπουτάχις δε τοῦ καθέσιν, ὅτι την ὅχο Τρητῶν χειμερινών ἐπὶ Τρητας Βερινας * παροδον ἐδδόμο
μίωὶ συμπεραίνει. λέγελαι δε τὸ ὅῦσαι τῷ Ἡλίο

στιτς ἀδι μίω ος ἱς αμθύν ποδότων πρῶτος ⁶⁷ Ω-

hunc locum, vitiolum prorius, refituendum. Vti enim jam dizerat autior, is grafuru aphahusu "Neu FENEGAION"—Ita jam quoque icribendum effec eniso, Baulugias, Hhiu FENEGAION bysor. Eastem porro
Correctionem exhibent tum Benthii
tum Marklandi Notulze,

ru ve Seps. yo. isden si ve politistis] Primum ENAEA fupervationeum prorfus cum fit, a Textu in posterum amovendum esse arbitror; acque agnoscit hanc vocem MS.

Tetav.

"a sahtīvai (irvors 'Origide, ac.)
Ita meeum Periodum hane diffinguas et emendes: vitiofam enim effe ex ipfo intuitu patet—and sahtīvai (irvors 'Origide i engilpon), TON HAIOT TO IITP gapare via Gui erbiros — feil. "Bovem femellam " [quae est inter Ifidis Symbola] fub " Solftitium Hybernum fepties cir-

ca Templum ducunt, vocaturque circuitio hact Oficidio Inda"gatio, folis calorem five ignem
"tunc temporis, Hyume feil. defide"rante Dea"—hace enim ami tempefias, uti paullo ante obfervaverat

depai isdeit eft. legunt Bentleius et
Marklandus—wagedopai, S Naido 77

idoe z. v. 2. ADDiterom, vocam utili pagath

Videtur poli hace verba, uti conjecerat Baxteras, deelle vox HAIOZ. (24)
pro wajedo, fublicaendum ceniet 24/10.
pro wajedo, fublicaendum ceniet 24/10.

rilpili pole frapine] Forte, rilpili pole i frap. ut defit Nomen Menfis Aegyptiaci, qui forte latest fab voce UANTON, alibi epim dicit — fals pole ETAMENOY OADOI—Markland.

A COP A Torbe) Vel addendum eft KAI OZIPIAOZ, vel novifima illa voz

Bine

ITIAOT & OTIPIAOT. 131

ριου υφ' Ελλίωων λεγουζες, (εί κζ σταρ' Αίγυπ-

vox in OZIPIAOZ immutanda eff.
Volunt enim il de quibus jam loquitur Audior, "Neminem effe alium
"Olirin in religione Aegyptis iplum
"Quam Solem". Inter caetera vero
hujus rei argumenta adducum, quod
"Oru/Soli primum facrificare infli"tuit quarto quaque mensis die".
Quid vero hoc ad rum purtmet? ne
minimum quidem, a modo lifais tuntum hoc in loco dicatur Oru/Filius;
plurimum vero, a Oficialis etiam.
Voluit quippe Orus, pro more untiquissimorum hominum, persundere
subdicis, Patris Oficialis animata ad
Solos translatum suiss, eique jam
Stellae imperitare—Hine ritus religios et facrificis ei instituta 4" quoque Mensis Die.—Non fine ratione igisur argueban philiosophi illi "Soloso
" a Oficia caudes gi?", cum quae
Sacrificis olim Soli institutisse Orus,
es in Patris etiam Honorem fierent.

Quando autem quae jam tradit Platarchus defumpta esse dicuntur ex ils quae de Ori Natalitiis inscripta essent, hinc etiam probabile ess, non Matris tantum, sed et Patris quoque olim relatum esse Nomen.

"Afyolie, ei nai—] Diftingue, alyolle, (ei nai wag'— dispressis)
và di "leu dy ivigus—impaissis;
"OEN & Fac. Markand. Ipie alim
pra EN RAI, conjeceram BINAI,
eamque post vocum Comma interpunntrum—Patiar vero videtur esse,
quam primam dedi, viri doctifimi
Distinctio et Emendatio. Diad. Siz.
lib. 1. p. 10. vir. I' di nal' alyudia
aidpinur vi waxanis yurquinu diaChilpaile; ise vie Kiopus— intraCai dian Guig didiur vi e wpirus vie
vie "Ham & vie Zixirus, fo vie ple
'Origu, vie di "leu inquiena, dui
vine ivigus valuious tualique vie uposupagiar, palagususpaine yag virus

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τίοις η σεόθεσις δάρθε τοιμομα σεποίηκεν άμφιγιο αλζ) των δί Ίσιν εχ έτεραν της Σελήνης
κποφαίνον ες, έν και την άγαλμάτων αυτης τα
με κερασφόρα τε με με και εξερον της εγονέναι μιμήμα α, το εξερον από με και εξερον εξερον επός κρύψες κζ τες σε επομασμες, εν ο εξερον από που επικαλοιώται, και την Ίσιν Ευδοξός φησι βραεδύεν τα Έρω εκά. και τούτοις με επικαλοιώται, και την Τούτοις με επικαλοιώται, και την Τούτοις με επικαλοιώται και εκτες των δε Τυφώνα σοιοιώτων τον Ήλιον, εδε άκει αξιον. άλλ ήμες αῦθις τον οικείον άναλά εμβυ λόγον.

νγ. Ἡ το Ἰσις ές μοῦ το τῆς Φύσεως Θῆλυ, καὶ δεκίικον ἀπάσης γρέσεως, καθὸ Τίθιωὴ ηςὰ Παίσεχης τῶν τῶν πολ-κών Ἡ ΜυριώνυμΦ κέκλη αι, διὰ τὸ πάσας ὑ-

αίς του Ελλωικός τος διαλίαθα τρόσος, μότα μια τό Όσωμα στολυόφθαλμου ελείτας σώθα για έπιδάλλοθα τάς ελείτας δοπες όφθαλμοϊς σολλοίς Βλέπια άπασα για θ θάλασσας — Τ Ν σας Έλληση σάλαι μυθολόγως τούς τός Όσιςο Διόνοσο σροσογόςου συ, η Σείχιος σαρούμας — το Ν 'Ισιο μεθεςμινορμένος είναι σαλαιάς, πεθειμένης ε στραπηγόςτας τη Σελένη 2.5. λ. * impairers ras apoliss. Scribe,

άλλως γί συς] Scribe, ΑΜΩΣ-ΓΕΠΩΣ. Ita infra pag. 140. προσκαλιίται δι θ το Πλάτων ΑΜΩΣ-ΓΕΠΩΣ τὰ πράγμαζα μύθου. Markland.

* pogravope nizkellas] Coniulas

Apul. Metam. lib. XI. p. 362. ubi ex

[fidis Nominibus varia recitata legas
"Titulorum quippe varietate capi

"Deos

ΙΣΙΔΟΣ & ΟΣΙΡΙΔΟΣ. 133

πο τε Λόγε τεεπομίνη μορφας δέχεως μιδέας.

έχει δε σύμφυον έρωλα τε σε σε κα κα κανείνο σοθεί κλη
διώκει την δε όκ τε κακε φεύγει κλη διωθείται
μοϊραν, αμφοϊν μου έσα χώρα κλη ύλη, ρέπεσα
δε απι σε το Βέλλιον εξ ταυτής, κλη σαρέχει
σα χρυαν εκείνω κλασιαστέρειν είς ταυτήν απορι
ροίας κλη ομοιότηλας, αξι χαίρει κλη γέγηθε κυισκομένη κλη των χρέσεων, τε κών γάρ
ές κι εσίας εν ύλη χρέσις, κλη μίμημα τε δυτος το
γινόμουν.

νό. Όθεν σόκ ἀπό τεόπε μυθολογεσι την Οσειό Φ ψυχην αίδιον είναι η άφθαρλον, τὸ δε σωμα τολλάκις διαστοδύ η άφουίζειν τὸν Τυφωνα την δί Ισιν πλανωμθρίω ' η ζητείν η συναρμό θειν ταλιν. τὸ γὰς "Ον η Νοιτὸν η 'Αγα-

The second second second

white a proper series and

[&]quot;Deos, placari, et ad vota suscitari, "maximoque inde affici honore putabant, quod multiplex potestas

[&]quot;et imperium its signofceretur": verba funt Seldeni ad Prolegon, de Diis

Syris—ubi multa alia ad hanc rem unice spectantia profest eruditissimus ille vir.

van, fine praepol. Markland.

datizaca suma ining] Novil-

fima vox ex emendatione, certifima vero, eff—EKEINO quippe olim nullo cum fenfu extabat. Ita etiam correxerant Baxt. Bentl. Markland,

^{*}iled yde iru doiae ii day yinos.]
Vno verbo auctiora funt haec facienda, nempe, six. yde iru doiae ii day yinos.—Ita quoque bunc locum exhibent observatiunculae Maralandi.

^{* &}amp; Coreing owner.] Mallem, A-I 3 NAZHTEIN

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bòr, plogas दे महीविठियां प्रदूर्विश हेडा राम्बेड हैं απ' αυτό το Αίδητον η Σωμαζικόν είκονας όκmatila, à régres à don à oposéthas draλαμδάνα, αί, καθάπε οι κυρώ σφερείδες, σέκ αὶ διαμθύεσεν, άλλα καταλαμβάνει τὸ ἀτακζον αύτας & ταραχώδες, ενλαύθα της άνα χώρας απεληλαμθύοι & μαχόμθροι σε τον Ωρου, So i lous eixova ve vontë Koque aid prov orta Aura dio & dieles pairen régias voltias iso Tupuso, is oix in nadages, est eixupinis, οίος ο σατής Λόγ σύτος καθ ξαυτόν άμιγής νς απαθής, αλλά νενοθευμθρίος τή ύλη διά το σωμαλικόν. 3 किंद्रश्रंशबीका की में भागमें गर Ερμίο, τετέπ τε Λόγε, μαρτυροδί] Εν δ δεκούον] Εν ότι σε ός το Νοπτον ή Φύστς με αχημαλιζομένη τον Κόσ-

WAZHTEIN & owage, ut p. 144, infra, ovaçáquella 5 "Origidos ANA-

ZHTEIN of realigns. Markland.

* Spectralar single application, al, undiore is sector de la conjectura Benelais primus Textui addidi, cum enteris quibulcunque Edd. ablit, fummo tamen cum Sententiae Difpendio. Basteras habet I, quod ad idem redit. Noftram autem feripionem veram elle oftendit vox AV-TAS, quae fatim fequitar. Ex Diffinctione petime olim hace laborabant, confutionem vere inde natum ex nova interessed ince is a abdiditional primus and all marchines petime olim hace laborabant, confutionem vere inde natum ex nova interessed ince is a abdiditional petime. z nova interpunctione jam abstuli Hane perro Locum ita emendatum

et diffinctum exhibent Notulae Marilendi, a) HOIOTHTAE drakapfani,

landi, a) HOIOTHTAE abahapaani, AI, anddeng is angi eppayide, is ald hapkness, dhad—— rapayide, is ald hapkness, dhad—— rapayide, ENTATOOI (but) vie das &c.

I abeyinilas it is suri I its excedendum effe procuravi, cum olim vitiole legeretur HEPIFINONTAI AE EAI MIEAI. Error quidem oriebatur ex ofcitanta Librario, qui, quum NIEAI olim feriptum invenifiet, I ifiud, quod fignam effet contractionis, pro numeri fecuadi terminatione accepit, adeoque ad hanc Confructionem, qua erat mira fagacitate, fuum HEPIFINONTAI formavit, vid. quae fupra

ΙΣΙΔΟΣ ή ΟΣΙΡΙΔΟΣ. 135

μοι Σποδίδωσιν. ή μβι γαρ, έτι των Θεών & γατρί τῆς 'Ρέας ὅντων, ἔξ 'ΙσιδΘ καὶ 'ΟσίειδΘγρομβρη γρέως ΑπόλλωνΘ αἰνίπελαι τὸ πρὶν
ἐκφανῆ γρέως τόνδε τὸν Κόσμον, ' κὰ στιμελεσβιῶαι τὰ Λόγα, τὴν 'Υλίω Φύσει ἐλεγχομβρίω
ἐπο αὐτὴν ἀτελῆ, τὴν περώτην γρέωτιν ἔξενεγκῶν. διὸ καί Φασι τὸν Θεὸν ἐκιῶνον ἀνάπηερν
ὑπο σκότω γρέως, κὰ περεσβύτερον 'Ωρον καλῶσιν. ἐ γὰς ἦν ΚόσμΘ, ἀλλ' ἔδωλόν τι ⓒ Κόσμε Φάνλασμα μέλλονδος.

νε. 'Ο δε Ωρος το ποτός ες νο ωρισμής κ) τέλειος, σέκ ανηροκώς του Τυφώνα συσυτάπασιν, άλλα το δραςώριου κ) ίχυρον άνου στορηρημής. όθεν οι Κοπίω το άγαλμα το Ωρο λόγεσιν ου τη έτέρα χαρί Τυφώνο αίδοια κα-

fupra de hac se dixit Anther p. 47. Bandem porro Correctionem focerant et Baxterus et Merklandes.

Hace a intelligenda effe yells, fic mecum legas et diffinguas, and oppositions allo vi hipe, su hipe-le ATTHE dec. fell. "quod ante-quam hic mundus confinente, et a fusion Ration conditus effet, ipla Materia, a ratum demum convicta esta per se importation este et imperfectum, primum ortum edicit", pro vi hipe, exhibent Notalas Cl. Merklandi TOI AOPDI, 100 pro se orive,

A'Ωρφ. Svo.] Quis vero Herm! Num Senior ille de quo jam dizerat! its quidem pofiulat constructio, at impedit prorfus Anterio mens et argumentum. Scribas igitur i h'Ωρφ. ETEPOE—fcil. Junior Ille Herm—diffunctionem enim velle authorem inter Herms de quo nune loquitur, et illum alterum, quem imperfectum dizerat, exinde planifime apparent, quod Horum nofirum volcile et σρισμένου νος at.—Neque porro, quae hase fatim fequentur mihi fatis arrident; obscuriors enim paolo et confuta videntur. Ita vero forfan emendari possunt, i à 'Ωρφ. freque,

conjectrom, o vedrepo de vos surros adoles por pos de vos surros adoles por pos Kelipes supra, pos Kelipes

ני ז

INOTTAPXOY HEPI

τέχειν και τον Έρμον μυθολογέσιν, Εξελόντα गर Tuplio नव गर्धाल, xopdais x निवंतκονίες ώς το Παν ο Λόγος διαρμοσαμθρος, σύμ φωνον εξάσυμφώνων μερών εποίησε, κ την φθαρτικήν σέκ άπώλεσεν, αλλά ανεπήρωσε διώαμιν. ober encim pou deterns is adpains, cerausa Φυρομένη & συσσπλεκομένη τοις σαθηλικοίς καλ + μελαδολικοίς μέλεσι, σασμίβ μεν εν γή ε τεδμων, σοίχμων Ε έν αίξι, κ συδιμάτων ἀτόmer, audis d'e monshour à repairely dynaise los est. Фариана में दे त्रामांड परेबीय में मार्थामांव, दे μέχει Σελήνης ανατρέχει & αναχαιτίζει, 6 σιωέγεσα & μελαίνεσα σολλάκις το λαμπρον, ώς Αἰχύπλιοι νομίζεσι Ελέγεσιν δα τέ Ωρου νω μέν επάταξε, νωῦ δὲ εξελών κατέπιεν ὁ Τυφών

1. Si vel To

Levyara, 1x p. 155

ailrde MEN Iele-de desquade AE a. v. A. nihil vero, MSS, ope destin-tus, confidentius afferure aufim.

ANEIS APPONE, fenfu quidein prot-ANEITAHPOEE, fenla quiden pror-fus abfundo, totaeque Narrationis Historiae alieno. Baxe. Best. Mark-

s adparte, igranda popopara) F. d-Jearl, irr. DEPOMENH of wroomas- RECTEA.

் விறும் நிர் வீழ்] Hace Lectio , rant, cum ANEIIAHPOSE scripscript eff Ed. primac, veranique adeo effe

nemo est qui jure dubitare possit. Olim enim abfurde extabat, στισμών pir is you af rosper KAI as your, KAI is also AE - adapt vero non funt Terrae fed Aeris affectiones, uti fae-

pins antes in hoc libello vidimus.

4 outques Pro hac voce, neque fine cause, substituent viri docti Baxterns, Marklandus, Bentleius, ETT-

phin. Markland. ? wigner & faludo] Olim pulacolurok pilaro] Lege MEPE- HAHPOEIN. Vbi fimilem errorem El, ut paullo supra, et p. 143. infra. Id. erraverunt Scribae, atque prius fece-

ΙΣΙΔΟΣ ή ΟΣΙΡΙΔΟΣ. 137

τον οφθαλμόν είτα το Ἡλίω σαλιν ἀπέδωκε σληγην μθο αἰνιθόμθροι, την εξ μήνα μείωσιν ε Σελήνης, πήνωσιν ζ, την έκλει ψιν, ην ο ήλιος ἰαται διαφυβέση την σκιάν ε γης εύθυς ἀνδιλάμπων.

νς. Ἡ δὲ κρείθων καὶ Θειστέρα Φύσις ἐκ τριών ἐςι, τὰ Νοιτὰ, κὰ τῆς Υλικς, κὰ τὰ ἐκ τούτων, ὁν Κόσμον Ἑλλίμες ὀνομάζεσιν. ὁ μθρ οὖν Πλάτων, τὸ μθρ Νοιτὸν, κὰ ἰδέαν κὰ κιθάδει μαι ἐ πατέρα, τὴν δὲ Υλίω, κὰ μιτέρα κὰ τιθίωλω ἔδράν τε κὰ χωραν ἡμέσεως, τὸ ἢ ἐξ ἀμφοῖν, ἔγίονον κὰ γένεσιν ὀνομάζειν ἐἰωθεν. Αἰγυπίκες ἢ ἀν τις εἰκάσειε ἐ τῆν τριγώνων τὸ κάλλισον, μά+ λιςα τάτω τὴν τὰ Πονιβέα δοκεί ἐ τάτω κιθος. ῷ ἐ Πλάτων ἐν τῆ Πολιβέα δοκεί ἐ τάτω κιθος.

pro ANEIIHPOEE. Ita quoque Banter. Benti. Markland,

Clim quidem AIAOTTOYEHE legebatur fensu absurdissimo, vel nullo potius. Quum enim, pro more veterum, scriberetur luset vox AIAOT-TOTEHI, hincertor Librarii, ut saepe sit, oritur, qui novissimam illum litteram, ad casus distingendos additam, pro ipsus vocis terminatione assumpsit—hane esiam Correctionem secrent Bout! Markland.

! I reminer to zakhuru] Emendo

*ppy. ΤΩΙ ΚΑΛΑΙΣΤΩΙ, uti polles ad Oram Cod. Bentl, adnotatum animadverti-Triangulum Rellangulum, uti ex fequentibus patet, omnium pulcherrimum habebatur, ob praeclares in vita quotidiana ufos — Hic loci deesse aliquid suspicatur praeslantifiimus Marklandus, quod, ex Conjectura, in hune modum supplet Vir sagacissimus, ₹ τριγώνεν ΤΟ ΟΡΘΟ-ΓΩΝΙΟΝ 2άλλιγον ΗΓΕΙΣΘΑΙ, μάλιγο—ΩΣ η Πλάτου.

tius legendum üt T'ATTEI?

TPINE

138 ПЛОТТАРХОТ ПЕРІ

Exe d's entire to Telymon, 3 teche tir aces के Sies, मुखे कहरी दीएका को Balow, मुखे कही ह को छποτείνεσαν ίσον ταϊς αθιεχέσαις δευαμθύω. einasion our trin pop aces oplas, appen, The 3 Baru, Inheia, The d's imoreires as, appoir inyour is ron whi "Over is dexin, the de Tou es imodozin, ton de Degu es donotensqua. Ta ροβρ γαις τεία, πρώτο πειστός ές κή τέλασ. रवे हैं र्राविश्य, रहीर्ल्यू आ के क्रिके क्रिकेट्य रेट्-र्गांड, मेंड रेण्वंडि रवे रहे कांग्रेड, क्यां मिमे की कवी थे, wi j tij putpi necorsoner, in terido ovlasi-प्रीविष्य को रेजरें कि. में नवे Haila में His yéγονε παρώνυμα, κ το δεθμήσαος πεμπάσα-

* opin-verliger] Qu. an Scrib. TPIA, TETTAPA. Merkleyd.

" và pir spie Sebiel Puello ante erat vè vois OPOLAN : utraque

diserat vir spic OPOIAN: ntraque forfan Lectio defendi polit: cum hase ad Angulou, illa ad lineas quae Angulou confecient, referatur.

§ ggion 3º Avec, vir più di) Hace entes confule legiciantur, geronotto O ARIETOM, agui Orto-Mandis ados foodis in subus per fe fatis perfeccio featet hie Libellus! Emendacio vero nofira omnium, qui vel incerpretati fuzziat vel correspontati hune librum, aufloritatem et farmamentum habet. Quod autem Aegyptiorum Apie poli ceros demum annos exafto, pg. uti ex loc loco patet, no-

Caretur, ses notion est quam quas Testimoniis venerum indigent.

· sporayopiters] F. HPOZAFO-PETETAL Vel, THN & IEIN-1000-

PRYETAL Vel, This of the special appearant, Meridand.

7 τῷ μὸ σράτο Τ ἐκρμότως Poft ΠΡΩΤΩΙ videtur ΤΟΥΤΩΝ excidife. Sic enim Graeci ufitatios (cribunt, σράτο ΤΟΥΤΩΝ σῶ ἐκρι.

5 οἰκο 'Ωρα αίσμος) Quicmque samula fuerint.

ad ea, quae antes narrata fuerint, paullo diligentius animum attenderit, vocam GPO's ab hoc loco alienam effe et vitissium negatic ch agnosant. If mim " Oficidi Dome of musti dans, um Her" —— für quippo, uti abunde jam explicaerit, "materia" dichs eft, quae in se admittit Ima-

121402 & OZIPIAOE. 139

रिया रेड्रियण. कवार्त में महिल्ड्रियणण में मिश्रीयेंड बंक् हेक्करमंड, ठेक्कर में अन्यम्मार्थर का का त्रेश्वर्योकः To writtes is, my over concertive it sagaras & Obs. xerver alopsian, one isi opamenon. aidmir yap is oealor o noveres. i of Tous is or if more with water notes nai meeter 6 mooralopdison. onμαίνεσι δε ? τῷ μεν πρώτο τῶν ὀνομάτων ΜΗ-TEPA" TŨ ĜE ĜĜUTÉPO, OIKON EIPOT KOZIGON (ως η Πλάτων χώρου γρέσεως η δεξαμθρών) το TELTON THE BETON SER PER TE TE HAHPOTZ & AITIOT. Whipps you iss i un & nother, if to αγαθώ ε καθαςώ ε κεκοσμημθύο στώντο.

"gines, five Impressiones TOT NOSI"TOT i.e. Officials"; He est, quodeunque Generationem in se accipiat, est gries positros, in quam sens despite, cipii estumid Officials se beni preside sprente immittat Offic. Herre verb supre has in Narratione, neque alibi, quod sein, astivum Principium val diffum est, val habetur.

Contra vero, "Herre of quodeun probum este sein at the probum este sein at the probum este sein at the probum este series series at the probum este series at the probum este series series at the probum este series series at the probum este series

140 HAOTTAPXOT HEPI:

οζ ' Δόξεις οζ αν ίσως κή Horod @, τα σρώra waila Xa@ i The i Taplacov i Epula σοιών, εχ ετέρμε λαμβάνειν δεχάς, άλλα ταύ-דמה עם לוו, דשו פיסובמדשין דו שם, ומלו, דם דוו Tie, To de Ociera, To TE Epullo, To Tupare

hysten To

coredid et komo de Tapraegu usladaubavovles, as diredidorapparor, it p μου. το γας ΧάΘ δουεί χώρου τινά ή τόπον 672. 2. Staph. τε Παντός ὑποτίθεως. αποσπαλείται δὲ κὰ τὸι Πλάτων άρωσγέπως τὰ περίγμαλα Μύθον, οι Σωκεφιτής, οι Συμποσίω, ωξί της τε "Ερώθο Αυέσεως διπλθε, την Πενίαν λέγων τέκνων δεομθύλω τῷ Πόρω καθεύδονλι αδακλιθήναι, καὶ

> mediantur? at fi pro AITIOT, voce reidem nihili hoc in loco, refcribas ATAGOT, uti res iple pollulat, omnia Antim integra, interque se optime cohaerentia videbis — Marklandus etiam ATAGOT pro AITIOY, fublituit, et ad fequentia provocat.
>
> * Hers V ar lowe J Plus simplici

vice emendands funt quae fequuntur. Quid enim fibi volunt TA HPGTA MANTA? Num Heffeder " Chaoi, " Terram &c. prima omnia fecit"? Quid ad rem? vel quonam haec modo funt explicands? ne omnino qui-dem. Ex Hefish vero Gefinogenia, quae jam extat, fatis conflat antiquillimum hune Poetam "omnium rerum pri-"ma" quali Elementa conflituisse

CASTAGE BUILDING

S IN COLUMN

" Chaos, Terram" &c. legendum igitur eR apud Plutarchum omni fine dubio, TA HPOTA HANTON, uti rute mecum emendaverant Baxterus et Bentl, - Deinde autem, ante ONO-MATAN particulam EAN reponit quidem rectiffime; inquit enim Au-ctor, "Quando Hefiodus prima om-" sine Rerum flatuit Chaos, Terram " non longe diverts effe nonnullis vi-" deantur, Si quidem Ifidis nomine " terram accipimus &c". Hanc vero Lectionem viri doctifimi fi amplexèmur, necesse est porro ΩΣ deleamus, et AHOAIAMMEN pro AHOAIAO-MEN rescribantus — Sufpicatur etiam Mark-

and the second of the second

ΙΣΙΔΟΣ ή ΟΣΙΡΙΔΟΣ. 141 χράσασαν Τζ αίπε τεκάν τὸν "Ερώλα, * Φύσει μακρον δίλα ης σανλοδαπον, άτε δή σατρος μυθ άγαθε ή σοφε & σάσιν αυτάριες, μητέρς 3 άμηχάνε, η δίπορου, & δί ένδειαν άκι γλιχο-ושליה בדבפש, כ שבו בדבפשי תותמפשטחה, אבאנייםμθύον. ὁ γαις Πόρο εχ έτερος ές τε πρώτε Есая кай Ефете С Телев С Лотаркия. Пе-την καθ έαυτην τε άγαθε, πληρουμένου δε ंक थार्ड, दे कार्रहरका वंशे में महिक्रवमिकांडरका. ό δε γινόμου οπ τέτων 5 Κόσμο και Ω 1295, द्रित वार्षिक इत्र वंस्काल इत्र विक्रिक्ट्रीवर, कार्र

Marklandes pro AAMBANEIN Scribi oportere THOMAMBANEIN, ut faepe alibi. Mychar guyn ere bilopus

Quaenam est wo MAKPON hoc in loco fignificatio?—Extat hase Fabula apud Platon. Convin. p. 1194. Ed. Franc. ubi EPOE nofter ATEMHPOE vocatur. Sed neque haec vox mihi fatis arridet, Lubenti igitur animo Bentleii conjecturam iterum admittendam effe cenfeo, qui pro panylo MIKTON reponit. MIKTON enim et HANTOAAHON in sequentibus bis fimul conjuncta reperias pagg. 681, et 684. Ed. Steph. Ita quoque sudd sal womine p. 669.—pro MAKPON fublituit Cl. Mariland. MIAPON.

m was a way of the color of the

I TE mpore lears Lege EPATOT. Markland.

4 usla Xantanoas I Eodem prorfus Sensu METAAATXANOYEAN infra ulurpat, p. 143. fcil. Të weere Gië METAAAFRANOTZAN &. U.

S Kioper zal "Geor.] Quid igitur ? Num ex Pare et Penia natus est Horui? Nemo unquam Mythologorum hoc afferuit — Neque dixerat
Socrates; Fabula chim ejus tota erat
inflituta, wiel rue ve EPOTOE yelguis. Error forfan Librarii est, qui Litterarum ductu captus APOE pro RPOE scripserat. Tu autem, uti ip-Rette.

In Narrationis series effiagitat, totam scriptionem ad hune modum relingas, à di puòpuro la réres nio-

HARATE THE THE PERSONS

142 HAOTTAPXOT HEPI

infinis in purcavarai tais tais walds pe-उसिक्तवांड दे किराविका वंसे गर्डक दे प्रार्थ केरवीर करियprotegues 7 dequérer.

m. Xension de rois publics by os rayous कर्वमूमक्ष रेंगा, वंभवे को कट्रिक्क्श्र सर्वेडस, को E vin openiona rapsanolas. ordu in Tribu λέγωμου, ε δε σε δίων Φιλοσόφων δίξας Σοποφερομούοις άψυχόν τι σόμα κ άποιον, δε-भूग पड मार्थ केंक्क दुक्री क रेड saure, श्रेका केंक्ड में की Έλαιον Τλίω μύρε καλεμθρ. η Χρυσον άγάλpedos, cir ila maons ignua woiórnos. auτωύ τε την ψυχούν ος την διάνοιαν τε άνθεώπε, कंड "रिश्रीक इंसाइनीयार में छेड्डानेंड नहीं रेर्ज्यू मठण्यसंग

so, OZ KAI ZPOZ. Ita certe, neque fintanciae Actoris tantum, fed et Elegantiae etiam confulus: OZ enim ob unifonam fyllabam praecedentem facilime intercidere potnit.

* vañ F orobio palasistanis | UL fupra p. 136, oporrhanado voir IIA-OHTIKOIZ aj palasistanis palaso, ut infra p. 144, val H orir IIAOHTIKOIZ aj palasistanis palaso, ut infra p. 144, val H orir IIAOHTIKOIZ hervugaba. Moridad.

* hapóm | Qa. an MSS. habeant hapóm AOKRIS. Ll.

* odor franco orirado | Olim OMOIOTHTOE. Com vero paulio ante disiffes Austo. * um afic com quibufdam Philosophia fintuen-

at home expertent effe"; et deinde, ad hane rem confirmandam, exemplum Olei, qual of Unganeti Materia, fixtim adducat, ipfum nos trahit Argumentum ad HOIOTHTOS pro OMOIOTHTOS referibendum. Accedit Kyland. Bantl. Bant. Mark-

. anfloritis. * risso dilis] Vel LARCHY, potius. * dila' disure della ripapo] Inter

IZIAOZ È OZIPIAOZ. 143

κὶ ρυθμίζειν παρέχορθην τόν τε νέν ένων τόπου εἰδων ἀπεφήνωνλο, κὶ τῶν νουτῶν οἴου ἐκμαγεῖου. ἐνω δὲ κὰ τὸ απέρμα τῆς γυνιαικός, εἰ διωίαμω εἰδε διχλω, ὕλλω δὲ κὰ προφὴν γρόσεως εἰναι δοξάζειτα. ὧν ἐχορθρίους χεὴ κὰ τὰν Θεὸν ταύπων ἀκὰ κὰ σιωέσαν ἐξωτε τῶν αιθὶ ἐκιείνου ἀγαθών κὰ καλών, ἐχ ὑπεναντίαν ἀλλὶ ὅσπὸς αναθών κὰ καλών, ἐχ ὑπεναντίαν ἀλλὶ ὅσπὸς τοῦς πυθείν λέγορθην ἄτως ἀκὶ γλοχορθήνω ὁπείνον τοῦς πυθείν λέγορθην κὰ καλάνεντάτοις.

"adverfari ; contra vero, uti proba
"Mulice cum viro fuo licet ufque
"degat, cjuique confuetudine frus"tur, cjus temen defiderio femper
"trahitur et impellitur; ita Deam
"hane, purifimis licat et peaseipuis
"Boni Principii purtibus repleta fuo"rit, id femper temen avere, cjui"que appatentem effe". Omnis ergo
difficultus et obfencius ex verbis
oritur ANAPA NOMINON—EN AIRAIOETNIHI, quae cum otiofs profus fint et fispervacanes, fentantisaque quam manime interturbent, ad
Oran Libri farum amandanda affe
temfos, unda prius defiumpts crant.
Surt guina quali Scholes Adventatoria

cujusdam ad ywalise ggresi—es fell.
ITNH XPHETH dicitur, quae bonum et legitumum maritum in justitis
amet; ut nihil dicam de opéres fata
infolenti EN AIKAIOEYNHI EPANquae 8. Litterarum Helleni fileam multum fapit. Mallem porro pro esagiras, uti fapra reddidi, AIHAPOTEAN legere. Has enim voces in reprorfus fimili non its pridem conjuntarat.

ibid. le duanories) Sufpicer hace elle a Monache, Markingi.

ibid. Stor del yAlgen-] Clarina fotet, Stor TATTHN del yAugustess—deinde, pro cregione, lege Al-HAPOTEAN. M.

...

HAOTTAPEOT HEPE

. A. One did Tuquir wapenerinia the said των απορομο, οιταθία δοκέσαν εποκυθρωπά-હિયા, દે જ લાવેલા ૧ જ ગામિયામાં દે માં મુજબ તેની દે જ્યાર જ મામ જ જામાં જ તામ જ તામ જ જામાં જ જામાંζαν, τουδεχομβρίου τα φθαερμίνα & διποκρύπτεσαν, 3 ώσης αναφαίνει σάλει τα γινόμθρα, ε avinous It tourns of ply yap is Ovegue nai "Asport hoyor & eidn & Droppoat To Oce pulisοι, τὰ δὲ τοῖς το Φαθημοῖς δικαταρμένα, γῆ καὶ Jarán & outois mai Coois, + darsyoulva & φθαρήμου & Θαπθόμους & σολλάκις αύθις έπλαμπα & αναφαίνδαι ταις γυέσεσι. διό τον Τυφώνα τη Νέφθυι σεμοικάν φησίι ο Μύθω,

* † lozzáros arlípsos] Quaenan stem funt isla EXXATA ? Praccipua funt Terrarum Orbis Partes, quatenns ad caetera ru HANTOE mem-bra, quae fuperiora quafi reputentur, opponantur. Omnis enim, quae infra Orbitain Lunae continuantur, TA LEXATA dicuntur. vid. poffea.

7- TIWY

mitti polit. Markland.

Lorny erabairs within ve yougare] Non unico tantum mendo laborat linee Scriptura y sie tamen mecum emendes, AIREP alvapabus rishu
AWATINOMENA. "Quae scil. na/"centia rur fam alas",
"bid, Hie non reche se habet contextus; Qu. EGE TEP, deue, et

ANATINOMENA, PIO TA FINOME-NA I Mariland

4 haleyspeed Vox prava. Conjecit itaque Kyland. AIAOARTOME-NA: potiotem vero Baxteri Emen-dationem habeo, qui AIAATOME-NA, fenfu quidem optimo, fublituit.

antibu D Spelan Srie iri] Ad und verbum praincedens referri de-ere dicis ed OFFOX è Num ad TyΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. Τ45
τὸν δὲ "Οπεν κρύφα συγενέδζ, τὰ γὰρ ἔχατα
μέρη τῆς ὕλης, ὰ Νέφθωι ὰ Τελευτὴν καλεση,
ἡ Φθαερικὴ μάλις α καθέχει δύναμις ἡ δὲ γόνιμΦ ἢ σωτήριΦ ἀδενὲς σπέρμα ἢ ἀμανεον εἰς
ταῦτα διαδίδωσιν, ὁ λπολλυμθρη ἀπό τὰ Τυφώνος, σιλω ὅσον ἡ Ἰσις ἀπολαμβάνασα, σώζει ἢ
πεέφει ἢ σωνίς ησι. ὁ καθόλα ἢ ἀμείνων ἔτός ἐςτν,
ὥσπεκ ἢ Πλάτων ἀπονοεί ὰ Αρις οτέλης.

ξ. Κινείται ή το Φύσεως το μέν γονιμον & σωτήριον έπ' αὐτον, κ σο το είναι, το δε αναιρείικον
κ φθαρίικον, τω αὐπες & σο το μκ είναι. διο το
μεν Ίσιν καλεσι, σε το ιεραι μετ' επιςήμης
κ φερεδαι, κίνησιν έσαν έμφυχον κ φορνιμον. Ε

phonem? Concedo quidem Constructionis rationem, ordinemque verborum naturalem ita prorsus slagitare,
at quod multo est magis, impedit Historia, Argumentumque auctoris.
"in universum autem ille, scil. Typio,
"est praesiantior"! Quisquamne alius est, qui hoc dixerit? Num revera
praestantius superiusque sit in mundanis commixtionibus malum illud,
perversumque Principium? Praevalidum quidem esse, et pro Victoria
summis viribus niti et contendere Typhona, facile dernus—At xalòxu praestantius esse, victoriamque diu dubiam demum reportare Malum Principium non Fabula quam explicamus,
non ea quae olim dicta sunt, non res

ipfa finat, ut concedamus. num Plato, num Aristoteles afferuerit unquam plus Mali quam Boni in Terra esse è haudquaquam! Quid si igitur pro ère, apox reponamus, quae certe litterarum immutatio non adeo est magna è hac enim Emendatione admissa, omnia demum clara erunt secumque congruentia, se. "post omnia "Typhonis Conamina et Conssictus, "praestantior demum et superior restat Horus, sive, id quad a homo "Principio natum est es procreatum".

' ve' more] Si modo priorem correctionem nostram amplexandam effe ducas, tum necesse est pro TII' AY-TOT, legas AII' ATTOY.

IAS HAOTTAPXOT HEPI

γαίς εστ τοικίσμα βαρδαρικόν, αλλ' ώσης τοϊς Θεοϊς πάσιν ' λόπο δυείν γραμμαίτων τε Θεατε εξε Θέονδος εσίν όνομα κουνόν, έτω των Θεόν τοινίτων λόπο τῶς Επισήμεις άμα εξ τῆς Κυήσεως, 'Ιστυ μλυ ήμεσῖς, 'Ιστυ δ' Αιγώπδιοι καλέστι. έτω ή και Πλάτων Φησί ' τῆν Όσίων δηλέν τες παλλαιες, Ισίων καλένδας έτω εξ τῆν Νόησιν εξ τῆν Φεργμένες, εξ τε Σαυνένας, εξ ταγαδόν όλως, εξ 'Αρετήν ' ἐπὶ τοῖς δύρουσι εξ πεώτι θέδται. 5 καθορείας τῆν εξ τὸ τοῖς δύρουσι εξ θεώσι θέδται. 5 καθορείας τῆν εξ το τὴν Φύσιν έμποδίζον εξ σιωνόν δεόν τοῦς δύρουσιν διομασι λείδον τοῦν τοῦν τοῦν Φύσιν ἐμποδίζον εξ σιωνόν δεόν τοῦν δεον τοῦν δεο

and dull ypaqueror] Immo and dull 'PEMATON. TPAMMA enim, quod fcio, vocem handquaquam fig-

nificet. Ita quoque corrigit Markland.

1 - 1 ioiss — ioiss makens.] Extant hace apud Platon. Cratyl. p. 276.

5 igui; Ocioias nakisum, siois si Terias nakisom, of l'ai 'Noias — et mon, ioisame yae is imis si makais 'E-oiss makis vis Ociois—Vade fatis conflat Platarcha nostro, pro OEIAN et IEIAN, restimenda esse OTEIAN et EEIAN—Ex endem quoque Platone in sequentibus legendum esse patet, TO ovision, pro TOT outsing.

hel volt signor aj Ganor] Vitiofam hanc esse Lectionem infum oftentat asgumentum—emendes vero facillime, si pro ETPOTEI, PEOTEI
feribas. Its enim Plate (p. 282. Ed.
Francaf.) de his rebus verba faciens,
VEIN aj pignal—pignasiros, 71 zal
PEOTEI conjungit; adea ut de Correctione nestra ne minima possit esse
dubitatio—accedit vera Bentleii
Auctoritas.

dum aliqued gravifimum fub his verbis latere nullus dubito; in co licet tollendo haud mihi iple fatis places.

ISIAOZ & OZIPIAOZ.

Ea. O de DEIPIE ONTE DEIOT & IEPOT TOUNGua pespalatron tyme. nomos yde to the con-खुमां में की दें। बंदेंड Aby @ कि नवे प्रदेश, 'Isea, Tà de, Oria ' Tois waxawis lu @ @ oralogdiev. ό ၌ αναφαίνων τα έρχυνα, τη την άνω Φεργυνών "Arste Aoy @, Es de, ore & Equaretes ovoud-(हीवा, को प्रकेष, कंड कार वंडक, को वह, कंड कार सर्वाक racgamen. 3 did noù Sústriv aural Ton pièr Abunde Lychan au, To p Αλεκτεύονα, τον δε κροκίαν, τα μού, είλικεινή κ φοικά, τα δέ, μεκτά ε στοικίλα νομίζον]ες. ε δεί de Daupa (en To Ovopator The eis to Examκόν ανάπλασιν. και γας άλλα μυσία τοις με-Disappion cu της Ελλάδ Ο σωνεκπεσόνλα, μέλει νον αθομένα και ξενιτεύα ταρ ετέρρις, ών

ceo. Quid fi legamus, Analogaides
TO KAI THN piero iperol. 2—;
Vti enim KAI caeters, quae fequuntur, adjectiva praecedit, hinc et EM-HOAIZON olim praeceditle in pro-clivi est colligere; praefertim cum so KATA ad internurbandam potius quam explicandam mentem desserie natum elle videnyr. Habet Merkland. Andquidan, TO KATA THN pion

"reit mulmoit is aporay.] Num polt mat EGOE, aut quid hujufmo-di exciderit? Markland.

" of wirder pay &c.] Mallem fane,

η του όνι Φιρομόνι ΛόγΦ, ΕΣΤΙΝ OTE 'Ambic, ici di, bre ani 'Equate Gic drop. nim. gui coeleftia ofte Inperiorum quafi Ratio, est quando Anubis, est quando etiam Hormanubis

All no Smow avril Forte, 9 form ATTRI MEN Asurès-TOI AE aportar TOI MEN shages & Qued, TOI He pealed and weather HPOEHKEIN so-pifolis. Markland. Practers, quod ertum eft, Laftio tolerari nequeate ri de su Algoritor atribro e rorabrec akoylas, see & res Holayogunds drogiers & Abuntquien Asundo

Conjueram EVSKA

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ένια την σοιηθικήν ἀνακαλεμένω διαδάλλεση ώς βαρβαρίζεσαν το γλώτιας τὰς τοιάντας σεσσαίδες εν δὲ ταῖς Ερμέ λεγομέναις βίβλοις ἱςορρόσι γεγράφθαι σεὶ τῶν ἱερών ὀνομάτων, ὅπ την μθρ ἐπὶ τῆς τε Ἡλίε σειφοράς τεταιμένω διώσμιν, ὅΩρον, Ἑλλίωςς δὲ Απόλλωνα καλέσι την δὲ ἐπὶ τε Πνόμαθο, οἱ μὲν Ὁσιριν, οἱ δὲ Σωθὶ Αἰγυπθις ἐπαμαίνα δὲ κύησιν ἡ τὸ κύαν. διὸ καὶ σεραπής γρομένης τε ὀνόματο, Ἑλλίωιςὶ Κύων κέκληται τὸ Αςρον, ὅπε ἔδιον τῆς Ἰσιδο νομέζεσιν. ἡκιςα μὲν ἐν δεὶ φιλοθιμείος σεὶ τῶν ὀνομάτων, ἐκιςα μὲν ἐν δεὶ Φιλοθιμείος σεὶ τῶν ἐνομένος ἐν ἐν δεὶ Φιλοθιμείος σεὶ τῶν ἐνομένος ἐν ἐν δεὶ Φιλοθιμείος σεὶ τῶν ἐνομένος ἐν δεὶ Φιλοθιμείος σεὶ τῶν ἐνομένος ἐν διοκομείος ἐκεῖνο μὲν ἐν δεὶ Φιλοθιμείος κεῖνο μὲν ἐν δοι φιλοθιμείος ἐκεῖνο μὲν ἐν δεὶ Φιλοθιμείος ἐκεῖνο μὲν ἔν

oiledas, of ros dalarlies paliera relydus and analogus animoras; Plutarch. Sympof. Wb. 4. Prob. 5:

*oi yherlas ras roineras recal.]
Quanto el praestantios harum vocum Emendatio, quam dedit Xyland.
oi yherlas TA TOIATTA messay.?

"New] Nelcio quomodo, at omni procul dubio post hanc vocem excidit AIFYIITIOI. Ita enim lego, "New µir alyirsho, IXXvii; Il &c. Atque ita olim distinxit AuBor (vid. supra p 31.) inter Aegyptium, Graecumque Hori cognomentum.

* joilum av] Hanc Lectionem in Textum admifi, cum antea abfurde legeretur YOIEMENHN. Baxter. et Xyland. YOIEMHN correxerant: fed non tantum ad antiquam Scriptionem propius accedit Emendatio, quam dedi, at Bentleii infuper et Marklandi fuffragiis comprobata eff.

fuffragiis comprobata est.

7 \$ v\$ Ooigido. insite pò ès tranòs] Sic mecum distinguas hace et
emendes, \$ v\$ Ooigido, insite \$\$ \$\tilde{\mu}\$ \$\tilde{\mu}\$

" de Minerwa sequentur (inquit Xy-

ΙΣΙΔΟΣ ή ΌΣΙΡΙΔΟΣ. 149

Esvixòv, TETO de EMluixòv, au Que de evos Ose

καὶ μιᾶς διευάμεως ήγεμεν .

ξβ. "Εοικε δε τέτοις η, τὰ Αἰγύπλια. τίω υθύ γαις Ισιν στολλάκις το τ ΑΘΗΝΑΣ ονόμαι καλέσι, Φεάζονι τοιέτον λόγον, ΗΛΟΟΝ ΑΠ' Ε-ΜΑΥΤΗΣ όπε ές αυτοκινήτε Φοράς δηλωβικόν ο δε Τυφων (ώσπερ είρηλαι) Σήθ, καὶ Βέδων, κλ Σμο ονομάζεται, βίαιον τινα κ, κωλυτικω έπίγεσιν, τω ενανδίωσιν, η άνας ροφιο εμφαίνειν βελομένων των ονομάτων. έπ την σιδηείτιν λί-9ον, ός έον 'Ωρου, Τυφών Θ δὲ τὸν σίδηρον, ώς isoes 3 Marshis, xansow. wowse of o cidnegs σολλάκις μθρ έλκομένω κ έπομένω του so ly , mutati, relie Λίθον όμοιός έπ, σολλακις δε δοποςρέφεζαι και τω προς το

" lander) restituere nequeo". Neque forfan tam reflitutione opus haec; habeant, quam justa explicatione et distinctione. Mens igitur Authoris " mîna, quae revera Aegyptia funt, " nostrae notioni, nostrisque defini-" tionibus ex Graeca Lingua petitis, " quam maxime funt affinja; uti " videre est in Ifidis nomine, quod " ego a Graecia primum petitum " fuisse contendo : Dea enim haec, "Lingua Gentis vernacula Athene " aopellatur : quie quidem vox ean-" dem prorfus notionem exhibet,

" atque Ifis fecundum graecam no-" firam explicationem : uti enim " hacc, ANO TOT IEZOAI META " EHIETHMHE, dicitur, ita Atbene haec videtur effe: "Ipfa porro No- "fignificat, HAOON AII' EMAT-" THE, berg bet adronuira popul " Jahalias" - delendum igitur cenfeo femicolon illud, quod post E-MATTHE jam cernitur, ejulque loco comma repono, et tum de-mum post deplacado colon addo.

3 8 8 ropel Eif &c] vid. fupra,

pag. 105.

3 Manibur.] Olim MANEGOE, ~ vitiofe. vid. fupra pag. 22.

HAOTTAPXOT HEPI

Donnesidas aces tomidurios, Etus i curies κ αγαθή κ λόγον έχεσα τε Κόσμα κίνησις έπ-שהושסם ידאי שתאופושי באפושוני בן דים שיוייי, פוד audis avancedava eis saurov avespeles is naledu. σεν eis την Donnelas. έτι Φησί αθεί τε Διός δ Εύδοξω μυθολογείν Αίγυπίους, ώς των σκελών συμπεφυκότων αυτό μιλ διωάρδυ Βαδίζαν, in aiguins somplia dételber à de lois dateμέσα ε διας ήτασα τα μέρη ταύτα τε σώμα 65, केंद्ररांस्वर्वे मांग क्वावृह्द्या क्वाव्ह्रं भूका. व्योगांमिहीया वेहे हे औद रहरका वं MillO, वरह सबी देखारका वं रहें छहतें vas i régo, ès re acentre à acque Belinces, eis Avieru ind xunorus megnaler.

Ey. Eudaine & to Zasgov, on reied de ra orra, à undé wols maisdan Dogas, ana olor ikereigent mai noveint naladaptavorra & μαραινόμουα. τον γάς Τυφώνά Φασί τοίς Delseois donogéneu & dononprest, dudriles oni ris plopes ounderons & isaons, audis avanues

Priver Augino imber &c.] Corrup-tiffina funt hace, lege igitur, ri-EKAHPAN imiter si TYPINEION, NY BUR ANAEKEGEITA IL BAT-THN &c. EKAHPA vero et TYOR-NEIOE Mapie opponitur vi val. 2 hili, EIX EATTHW vero reposui, quiz ad substant. foeminin. necesse est referus. ATTOPIAN demum, oppositionem ad mates interpretor, uti Auftoris argumentum necessario postulat.
ibid. τυφώνω] Scribe, ΤΤΦΩ-

NEION-et forte EKAHPAN-Scribe

INIAON & ONIPIAON ISI την φύσυν & ανίσησε δια της πινήσεως ή Γένεσις. गर्ड है र रहार कि कि कि कि के कि के कि के कि कि कि कि कि कि कि कि कि क्टार्ट्स के उसर्वाधिक महत्तिक्त के प्रवंद के मा प्रधारकμένη & φθεεργμένη μοϊρα το κόσμο, τοθεέχεθαι μεν του της σελωιανής Σφαίρας, χινείται δε टा कार्मा कर्वारक मुम्हिकिवंग्रहीका केले रका रहतीर्व का sonzeien, Thege, & The, & Toato, & Aiege. माँ वेडे के मिली मह र्सिड्ड मधीके स्कूपकां देखिनडींडσιι Αιλυροι ανθρώπε πρόσωποι έχωθε κάτω वेहे देखां रवे ज्यांमित, का महें। "रिविक, का है Neoου σεόσωπον, αμπθόμθροι τοῦς μέν σεοσώποις Γένεσιν κι Τελευτήν, (αύται γάς είσι τών Στοιχείων μελαδολαί & πινήσεις) το δε Αίλερο The Zerleile, old to working & wilepyon you γόνιμων τε эπείε. λέγελαι γας εν τέκλαν, ατα र्गि तथा पहांव तथा प्रहान विष्य दे क्या प्रवी है। र्श्वा व्या क्षेत्र क्षेत्र क्षित्र क्षित्र क्षेत्र क्षेत्र क्षेत्र के είχοσι τὰ φάνλα τίκταν, όσα & Ε Σελλεύης φώ-

रवं हेडा. रहर कहा है। रिकड़ मध्यक हैडहरूक को है है।

नगड विश्वास्त्रका कंगार प्रवंकता कामान्डियोड महो प्रको मान्य etiam ANATREGESEA EIE EAT- Bail. ad Piguer. Monf. Ifiac. p. 17.
THN. Markland.

Tris oranier experimentes Cum
ipfi effont Aegyptii blacks, quod nem z Platarchi manu fuiffs, oftendant fatis quae de Sifiri apfide flatim Sequentur. Baxt. Bentl. Markland.

a i ymunion of plutopien] Ita ex-K 4

s var outar oppreponers) Cun iph effent Aegyptii blacks, quod aiunt, Fedibus, quid miri fi Decrum Statuss ad hunc modulum efforma. verint? vid. vero de hac re Quaereng.

HAOTTAPXOT HEPI

τινέος δοκέσιν ον σανσελίνω, λεπριώεσθαι δέ καὶ μαραυγείν ον ταις μαώσεσι τε "Αςρε. τι δε ανθρωπομόρφω τε Αίλερου το νοερον και λοίκον έμφαίνελαι των τωθεί την Σελήνω μεζα. GORDY.

Ed. Zunedovit de aner, Ere Towe, Ere H-ALON, ETE THE, ETE OUP dudy, Origer no low oplas. έχα νομίζαν, έτε Πος Τυφώνα πάλιν, έτ' Αυχμον, εδε Θάλατιου, άλλ' άπλως όσον εκίν ον τέτοις άμετζον & άτακζον ύπερδολαϊς η ενδείαις Τυφώνι αποσυέμουζες το δε κεκοσμημένον και αγαθον και ώφέλιμον, ώς Ισιδ Θ μεν έργον, είχονα ή κ μίμημα κ λόγον Οσιειδ Θ, σεδόμθροι κὶ τιμθύτες, σόκ ἀν αμαρτάνοιμον. άλλα κὶ τὸν Εύδοξον άπεξελα σαύσομον κ διαπορείλα, πῶς

hibent Cold. Aldin. et Bofil, cum antea ablurde legerctur PENOME-

' de xur derapuror] Olim quidem post hace webs deesse aliquid suspi-catus sum, scil. AAA' OEIPIN—ut haberet quippe Bacchus cui conferre-tur, et quocum componeretur. Potio-rem vero habeo Emendationem, quam exhibent Cl. Markland Notulae, pro ATNAMENON, AIANOOTMENON fubstituentes—scil. wairops 🗦 Li-John diarespers &c.

2 vis di, mudexoplans n' deapleourai] Lege omnino, AIANEMOT- Facts EAN, litteris tantum transpolitis; vox enim altera est absurdissima.

! exequit & agérose] Olim APO-TPOIE. Lectionem nostram exhibet MS. Peter. cundem porro in sequentibus errorem erraverunt Librarii, quem quidem fuffuli, eodem MS prae-eunte-Pro EITE utroque loco legi posse OI TE, observat Marklandus. 2 571 agrafistas 75 25] Olim THE THE absurde extabat. Cojusmodi er-

IZIAON & ONIPIAON: 153

έτε Δήμητει της την Ερώπων επιμελείας μέτες ειν, άλλα "Ισιου τόν τε Διόνυσον ε τον Νέιλον αυξειν, έτε των τεθνηκότων ' άξχειν διωάμθρον ειι γαξ λόγω κοινώ τες Θεές τέτες ωξι τια σαν άγαθε μοϊξαν ήγεμελα τετάχλαν και πάν όσον ένες τη φύσει καλόν η άγαθον, δια τέτες 'πάξχειν, τον μή, διδόνοι τας άρχας, των δε, 'ποδεχομβίω η διαμένεσαν.

ξε. Όντω δὲ κὰ τοῖς τολλοῖς καὶ φος μοῖς ἐπχεις ήσομβρ, εἶτε ταῖς καθ ώς αν μεῖαδολαῖς Ε τοῦς καθ ώς αν μεῖαδολαῖς Ε τοῦς καθ ώς αν μεῖαδολαῖς Ε τοῦς Καρπῶν ἡρέσεσι κὰ τοῦς ραῖς κὰ διξότοις χαίς συσι τὰ τοῦς τὸς θεὰς τέτες συνοικειοθθες, κὰ λέγοθες θάπεις μβρ τὸν Όσος εν, ε ὅτε κρύπεται τῆ γῆ πρειρήμβρο ὁ Καρπος, αὐθις δὲ διὐαδικας κὰ διὰφαίνεας, ὅτε βλαστος, αὐθις δὲ διὐαδικας κὰ διὰφαίνεας, ὅτε βλαστος, αὐθις δὲ διὐαδικας κὰ διὰφαίνεας, ὅτε βλαστος,

rorem saepius antea, ut observatum suit, erraverunt sive scribue sive 'A-vayiucas. Baxt. Benst. Markland. Inter omnes vero hujus Fabulae Interpretationes, nulla veteribus magis arrissse videtur, quam quae de frugibus natis et consumptis in vulgus serebatur. Ita Essab. (ex Porphyrio) Praep. Evang. lib. 3. p. 115. — 3 81 'Oorque was Alyunding vib adempes amplication dinapue, in Spinost arrapublicatoration, sit yiu adams confirm in tij outen. 3 ipino nalavakionopium sit tij outen.

obe. Ita quoque Firm. Matern. di Error Peof. Relig. pag. 4. "Prugum "femina Ofirim dicentes effe, Ifici "terram, Typhonom calorem, et quis "maturatae Froges calore ad vitam "hominis colliguntur, et a terras "conforcio separantur, et rursus ap-"propinquante hyeme semimantur: "hanc volunt esse mortem Ofiridis "cum Fruges reddunt [terrae scil.]]" "Lavontissem vero cum Fruges ge-"nitali Terrae somento conceptar, nova rursus coeperint procreatione

" ge

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siceus depri. de is depeats the Town ajetophi. Levota suies, 3 aferia and Dunanmeron, Entre punios isaudie Paupi. Tinked de Tor Agrangation की प्रमुखें प्रसम्बद्धायें वंस्था प्रमें प्रविश्व है। Tois menution is med as diver (Sid is Daxies αική φυορθώνι απαρχαίς έπιφέρυσε) τας ή λοxeine museus sopra (ser pe) The sacurin Impeseion. नवरंग्य प्रके कार्यनीहर बंगुक्तवर, मुने चारहर्ण्डरा, αύτόθει όα τη πορχάρων η σαυήθων το σιθα-TOV EARONES.

हैंड. रिको वैसालें। संवैद्य के सहस्वता प्रीमें नेपाँग पहेड़ Θεώς φυλάτζωσι κοινώς, ε μιλ σοιώσω Αίγυπζίων idles, undi Nakov, in To Nako deda portu

"generari". Plura (appeditabunt Armb. Athenag. et alii.
"descipaci (voluntipus) "Amu-leti nomine Corpus aliquod venit "Characteribus, Imagine, et Figura certa infignitum, vi fingulari ad pellendos merkos, mula quaevis auerruncanda, aliasque effectus mituerent: inter 9005 Carnelius A-1800, Thompsonfius, Paracelfus, et grippa, Theophrafius, Faraceijus, et Jacobus Gaffarellus praecipus se-

" cenfentur-Quorum novissimus do-" cere conatur, " pass, secundum O-" rientales, Figuras quassam certo " coeli postu consici, quas naturaliter,
" et absque Darmonum ope animalia
" muia depellant, vantes, fumina, et
" tempestates avortant, variis deni" que morbis medeantu"—de his vero jam fatis; fi plura velis adeas Bud-

jam fatis; fi plura velis adeas Ruddem de Ath. et Saperfit. p. 543.

*nagh is τοῦς ωροαιθ. J Lubentiffime quidem legerem, uti res ipfa pofulare videtur, nagh, ΩΣ is τοῦς ωροαιθ. " quis tum praevii flores " et germina prima enafcuntur" uti vertit Kelander. Quare autem Hartacrati Fabarum nafcentium primities of irrebant? una nafcentium primities of irrebant? una nafcentium primities of irrebant? tias offerebant? num quia Fabae cae-

IZIAOZ & OZIPIAOZ. 155

Χώραν τοις ονόμασι τέτοις καβαλαμβάνοντες, unde Ban, Autes, un Osomolido Asyones, aπος εξώσε μεγάλων Θεών τὰς ἀλλως ἀνθρώπως, οῖς Νείλο μορ σόκ έσιν, జీο Βέτος, జీο Μέμφις 'Iou d's में कोड़ किंदो क्यांना अध्येद इंप्रया में प्रथमंतκεσιν άπουθες, ενίες μθρ έ στάλαι τοῖς σταρ Αίγυπλίων ονόμασι καλείν μεμαθηκότες, έκας ε δε την διωαμιν εξαςχής επιτάμθροι η τιρβίτες εσι η φοδήσον αι μη λάθωσιν eis Πνούμαλα, κ 'Ρεύμαθα, η Σπόρους, η 'Αρότως, η Πάθη γης, ng Melaconas eipelv 3 dayrapoviss रवे असंब मध्ये dandones worker of Albruson tor ower, "Hour A ? is

teris complese citius è terra proveniant, et germinare incipiffant? Prae-fant etiam Cl. Markimië Notulae, DE 6 voi; wpeard.

* Too H — yndouwen draile;]

Non Graech tantum, vicinisque Ae-gypti populis nota erat et facrificiis culta Ifi Dea, sed et Germanis quoque. Ita Tacit. de Morib. Germ. c.g. "Pars Surevrum et Ifidi facrificat, Vnde caufa et origo peregrino facro, parum comperi, nifi
quod figaum ipfum, in modum
"Liburnar figuratum, docet advectam Religionem", Apud Graecos
Ifia hace ITEAATIA dicta. vid. Panfan. Corintb.

210 res

uti

ni-

20ris

ex Conjectura jam primus addidi. Respondet enim ils, quae supra me-moraverat Author, do equiro MEN. Ita etiam emendaverat praefun mus Marklander.

* Jongodpolic] Exhibet MS. Prtov, MATPACONTEE. Qua quiden voce in re prorfus fimili fupra est ufus Ander, cum de Enhemers verba feenit. vid p. 56. Quaenum autem praeferenda fir, penes Lectorem judicium eito s utraque certe ferri poteft. Pro ΩΡΩΝ, quaerit Markland. an Gald. hubeant ΑΕΡΩΝ, ut de Superfift, pag. 292. Ed. Stepb. et a-

* Cointh. * "House II to oxige] Nonne * histoger II, i merça I flud al post nevisimam vocem, KAAOTN-

156 HAOTTAPXOT HEPI

1. δ' με την σου δε την Φλόγα. Φερσεφόνω δε φησί πε Κλε. άνδης το δια τω καρπών Φεράμουν η Φονδυόμθρον συδύμα: σοιητής δέ τις έπὶ τῶν θεριζόν...

> Τημο ότ αίζηοι Δημήτερα 5 κωλογομεύσην. ε έδεν γας έτοι διαφέρουσι των ίπα κ κάλως Ε άγκυραν ήγεμένων Κυξερνήτων, κ νήμαζα κ κρόκας, Τφάντην, καὶ απόνδείον η μελίκροιτον η Whodyny, largov.

> ξζ. Αλλά δεινάς η άθέες έμποιεσι δόξας, diad iras i a vixous, i plagguliais avayκαίως τω δυθρώπων δεομβών η χεωμένων φύσεσι και σεφιγμασιν ονόμαλα Θεών έπφέρουτες. ταῦτα μθρ γάρ αὐτά νοῆσαι Θεές σόκ έςτν

TEE, aut quid hujufinodi defiderari videtar ?

5 zwholopison] " In libello de Ho-" mere citatur ex ipfo, et ibi est BO-" AOTOMETEI, et pro OT' legitur "AP'-et profecto nimis affectatum est " auxolopen: quanquam ad inflitu-" tum quadret optime". Xylander.

" bible mis Gros diapippes makus Hacc eft Lettio Editionis wtrinfque Bafilienfis — vulgatae vero longe anteferendam esse ipsa res offendit. Olim enim, TOTTOY-KAAOTE, absurde extabant.

के प्रबंद के बंदी बंदेणपूरण बीतिवांकराद

&c.] Hic loci deesse aliquid ipsa per se lectio satis ostendat; quod tamen optime suppleri possit, (uti et Bentleie visum est) si modo post alvyer, OTAE inferas; " Deus fc. neque fine " anima est, seque manibus hominum

े बंगने नर्थनक की नकेंद्र श्रूष्ट्राक्ष्यद्र कर्पनाहरू Falfa funt haec: neque enim Vino, Igne &c. utuntur Dii; idque disertis verbis afferit Auttor ad hujus Li-belli initium, vid. p. 2. Ex eo igitor loco, quam emendationem praefert ora Codicis fui, petebat Bentleius ita enim vir maximus, det term di

ΙΣΙΔΟΣ ή ΟΣΙΡΙΔΟΣ. 157

(' & γ) οιμι εδε άψυχον άνθρώποις ο Θεός ύποχείριου) * λπο τέτων δε τες χρωμένες αὐτοῖς

κ) δωρσυμένοις ήμιν, κ) παρέχονως άένναα καὶ
διαρκή, Θεες ἐνομίσαμθρ, εχ ἐτέροις παρ ἐτέροις, εδε Βαρδάρες κ) Ελληνας, εδε νοποις κ)
βορείοις άλλ ώσης Ήλιος κ) Σελίων καὶ 'Ουρανός κ) Γη κ) Θάλαστα κοινά πάσιν, όνομάζεται δε άλλως τω άλλων, έτως ἐνὸς Λόγε τε
ταυτα κοσμένδος, κ) μιᾶς Προνοίας ἐπιπροπουέσης, κ) Διωάμεων τωσυργών ἐπὶ πάντας τεταγμένων, έτεραμ παρ ἐτέροις κ) νόμοις γεγόνασι τιμαὶ καὶ προσηγορίαι. * καὶ συμδόλοις
χρώναι καθιερώμθροι μθρ άμυδροῖς, οἱ δε τρανωτέροις, ἐπὶ τὰ θεῖα τὴν νόησιν ὁδηγενθες σέκ ά-

OTK ATTOTE xpopline, docupline, AE ipii, sensu quidem haud paullo praestantiori, quam qui olim extiterit. Ego vero ita correxeram, and ristur di rist molotimenote atta, è docupline e. r. l. "Vinum quippe, "Fruges &c. non possumu ipsa Deoure-"patare; neque enim est sine anima "Deus, neque bominum usui obnoxius". Cuimam igitur usui potissimus meros unt ene res ? "ex iis, inquit Auctor, "censemus, et colligimus meros "Deos qui en secerint, quique en no-"bis elargiti fuerint &c". Ita quoque insu, "Fruges vocat sussor

() () ()

ur

3 ;

τὰ τῶν Θιῶν ΔΩΡΑ καὶ ΠΟΙΗΜΑΤΑ— Ātque iterum, οῦχουκαι δὶ τοῦς ΑΙΤΙΟΙΣ ΚΑΙ ΔΟΤΗΡΣΙ ΘΕΟΙΣ— Ιτίρυς (κάρτους nim.) πάλω κίως ποιιῦ κὰ ἀναφύτισΕχεριδεπτ Ματλίαποῦ conjecturae, ἀπὸ τότω δὶ τὸς ΟΤ χρωμίως αὐτοῦς &c.
Supplevi, inquit vir doctifirmus, ex fenfu, et pag. 2. Înitio operis.

າ ເກົ ຫລົງໄຂງ Mallem ເກົ HAN-TA. Ita quoque Marklando visum est. ກໍ ຂາງພົດກາງ ຊາກົງໄຂດ ຂອງເຄດກາງ ກາງ ກຸກ ລັງພາລີຄຸດຄົງ Vno verbo auctiora haec facerem, legendo ຂອງເຄດກາງຄຸດ OI ພຣະ ລັງພາລີ. &cc. — Quod fequitur

enin

158 HAOTTAPXOT HEPI

πινδειώνς, ένως γείρ δίποσφικένες πολυτείπασεν είς Δεισεδευμονίαν είκεδον οι δε φδίγονες, είσης έκος, την Δεισεδευμονίαν, έκαθον αύθες, ώσπες είς πρημιον, έμπεσούζες την αθεότητα.

ξη. Διὸ δεί μαλισα στος ταῦτα λόγοι όπο Φιλοσοφίας μυσαίωγου ἀπαλαδόντας, οπως διαπαθάσες Θεόδωσες ἀπε, τὸς λόγως ἀπες τη δεξιά σερτάνουΘε, ἐπίοις τη λέμετες δέχειδας τῶν ἀπρουμθήων, ὑτως ἡμάς ὰ παλώς οἱ Νόμοι πεὶ τὰς θυσίας ὰ, τὰς ἐκρτάς ἀπαξαν, ' ἐπέςως ἐπολαμδάνουθες, ὑξαμαρτωμθρ. ' ὅπ γὰρ πεὶ τὸν λόγον ἀνιστών ἀπαθα, ὰ παρ' αὐτίβ ἐπείμων ἐκλαδάν. τη μθὸ γδ ἐνάτη ἐπὶ δέπα Ε΄ σεςώ-

enim, OLAE, argumento ellet optimo, fi alia deellent, Ol MEN praccellille. Suffragantum habeo Cl. Markland. 3 decempahida; valdinason] Deelle

i dres partifer radionared Duelle pute TME RYRREIAS unte direcpartifer, et in 115. de Saperfile, ad finem. Markland.

irigue duerraptionaled Olim E-TUPOES abiurds. Noticem latio-

"irigor impapalacidor Olim E-TEPOTE ablurda, Nobram lationem exhibent Cold. Hafil. Forte A-HOAAMBANONTEE, inquit Marisepi. qui ETEPOE etiam maxim

fun ell, öre Men pår NAPA pår

Abyro. Ita enim Plate, lib. v. de Rep. disterat, Abyro MAPA AOTON devinella visco — stque ita proverbialiter etiam dicitur, seguine MAPA flopotta speria. Neque anud Novi Talamenti Scriptores ignatus est hic praepasitionis BAPA glus: vid. Scriptore admotst. ad Cap. 14. Ep. Pauli ad Romento. Qu. inquit Marklander, an KATA via hiper pro HEPI, et, an MAGLIN pro AARTIN scribendum?

EATA sie Afger pro HRPI, et, an MAGEIN pro AAREN feribendum?

3 Gale deskie viero J Clim SEON, abfurde. Nodram lectionem exhibent Esti Bağı. — Harperstera vero hunc cum fupra alrıki ş NEAPON voca-

ΤΣΙΔΟΣ η ΟΣΙΡΙΔΟΣ. 159
το μπος τορτάζουζος το Ερμή, μέλι παι σύκαν
εδίκου, επλεγούζος, πανκτ π αλποσια. το δε
τό, Ισιδος Φυλακτήσιου, ο σύκαιπειδς μυδολογείσου σύντιν, Εξερμηνεύξιαι, οκτικα αλποσια. τον 5
Αρποσράτου είτε ο Θεον είτελοι παι υπαιου, είτεχεδροπείν τινα νοριστέον, είλλα τε σελί Θειδι έν είνθροπείν τινα νοριστέον, είλλα τε σελί Θειδι έν είνθροπείν τινα νοριστέον, είλλα τε σελί Θειδι έν είνθροπείν τινα νοριστέον, είλλα το σελί είν είνθροπείν τινα νοριστέον, είλλα το σελί είν είνσυλον έχει συσφερικόν, διό το τόμιστα τον δάκτυλον έχει συσφερικόν διό το το χειριστά είν διό το δροπείο
επιφέρουδες λέγουσος, πλιάστα φυτών μαλιστά
έπιφέρουδες λέγουσος, πλιάστα φυτών μαλιστά
ττι θεώ καθιεροίος λέγουσι την Περσέαυ, ότι Καρδία μθο ὁ παρπός αυτής, Γλώτο δε το φύλλου

vocavent; et al ipfem hor Epitheton surfan adladere sidestur, comfictin adjungat, Drum ham Myon NEAFCE and dischor Practices effe, hine fulpicasi libet et NEAFON pro NEHITON hor quoque in laco asponendum affe. Obferentelum percent, pro MEAFORMEN produce MS. P. MEAFORMEN

* vi Oui En THI ORGI contendit Capear (vid Harperest, p. 21.) legi debere THI ORGI "Achinor onim, inquit vir dediffeme, all "Harperestes that referri debere, qui Lingue present, rique archi-

m?

"mar fequitur, Perfenn ob fimili"mar fequitur, Perfenn ob fimili"tudinen Linguae illi facerari. Nun"autem per hane explanationem refipunerint ad Dece practides, vel
"penditus homini unfonti, Anna"MIN, memoratos Meculis, uti
arbitratus Saldams in Life de Dita
"Speis Spatage, 1.75. L. m. vero fignificusumint posius, ex Linguae utia
pendire huminis Fortunes, esp-

" que AAIMONOS asque TTERE " locum implere, in illud alii, quibus

" plus oui ef, inquirant".

-160 HAOTTAPXOT HEPI

FOREN. Eden grap an dulgano Exem weques, असर्वाहरूका रेक्ना के मा मार्थराह्य मह करें कि किए, इ से हैं prestora porini exer races disapraviani dis res plu eis to zensiesov ceraüla analism wagey-QUAMAL, OEIA PPONEIN, TETOHMA AEFEIN OF S πολλοί γελοία δρώσιν, ον ταϊς στομπαϊς η ταϊς ioprais signular acomputaress हर करें। रवंग Θεών αὐτῶν τὰ διεφημότα α καὶ λέγοντες καὶ Siavosiuluoi-

Ed. Πώς ομώ χεης έσι τοῦς σκυθεωποίς κ ayerasous in wertipous Judiaus, et puite asaλιπών τα νενομισμένα καλώς έχει, μήτε Φύρειν

Will milera) Legi pollet, OTA' O

paicen. Markland.

*aaliesh mageylungan; Habet MS.

Petav. HAPETTTOMEN. Vera Lectio ch, HAPETTTOMEN. Jordantin feil. et mandant facerdates, qui oraculo prasfant — Huic quoque canendationi accedit Bentleij Authori

accedit Bentleif Authoritus.

7 stopues hipur) Itz certifima ex correctione dedi pro HTEXHMA, quale vox prius legebatus. Statim enim fubjungit author, ad ipium hune locum respiciens, ETOHMAN separatri, Neque quidem huse emendatio, qua erant fagacitate, vel Bentl. effugiebat vel Marklandos.

TOI was Exhaus atqui. Mark Jank Iple conjectram & FAP w. s. &c.

* 72 vie "Axeille plyage zieler) 'ARAIA, inquit Heffebius, beideres 'ARAIA, inquit Heffebius, luiseror Auperput, AMO TOY ale vir zégu AROTE, sur investre and vira and vira and vira and vira and vira Quid varo proprie funt METAPA, optime explicat Perphys. de Ant. Nymph p. 1542 and vira pale investigat Outse unde un la particular de la company and and company and and company and Alexand Management and Alexand Alexand Management and Alexand Alexand Management and Alexand A Quid autem vult Achaem Megare moure? Sufpicor quidem, uti inter Oficialis luguloria fatra Aegyptii o-lim portabant Cillam quandam pa-soni, quae Dei Sacra contineret; ita et Rossies, dum trifles ritus Certri perfecerint, parva quaedam Pana (five NAOTE, five EKHWAE; five ME-TAPA voces) circumtuliffe, quae Achaeas

ΙΕΙΔΟΣ ή ΟΣΙΡΙΔΟΣ. 161.

τὰς τὰ Θεών δόξας, κὰ στων αρά τὰ το ψίαις ἀτόποις; 'κὰ σταρ' Ελλησιν όμοια στολλά γίνεται τὰν αὐτὸν όμου τι χρόνον, οἰς Αἰγύπλιοι δρώσιν ὁν τοῖς ὁσίοις. κὰ γαὶς 'Αθλώησι νης εύκσιν αὶ γαναϊκες ἐν Θεσμοφορίοις χαμαὶ καθήμθησι. κὰ Βοιωίοι 'τὰ τῆς 'Αχαιᾶς μέγαρα κινέσιν, 'Επαχθῆ τὸ ἐνρητωὶ ἐνείνὸω ὀνομάζονλες, ὡς διὰ τὸ τῆς Κόρης κάθοδον ἐν ἄχει τῆς Δήμησος οὐσης. ἔςι βὸ Μωὶ ἐκὰ τῶς Πλειάδα απόριμος, ον 'Αθὰ Αἰγύπλιοι, Πυανεψιώνα δὲ 'Αθλωᾶοι, Βοιωίοι ἢ Δαμάτριον καλέσι. 'τὰς ἢ πεὸς Έσπρεσον οἰκέντας ἰςορεῖ Θεόπομπος ἡγείος κὰ καπόρος οἰκέντας ἰςορεῖ Θεόπομπος ἡγείος κὰ καπόρος κὰ καπόρος οἰκέντας ἱςορεῖ Θεόπομπος ἡγείος κὰ καπόρος κὰ κὰ καπόρος κὰ κὰ καπόρος κὰ καπόρος κὰ καπόρος κὰ κὰ καπόρος κὰ κὰ καπόρος κὰ καπόρος καπόρος καπόρος κὰ καπόρος κὰ καπόρος κὰ καπόρος κὰ καπόρος κὰ καπόρος καπόρος καπόρος κὰ καπόρος καπόρος καπόρος κὰ καπόρος κὰ καπόρος καπόρος καπόρος καπόρος κὰ καπόρος κὰ καπόρος κὰ καπόρος καπό

Achaete Cereris dichs effent. Nam METAPA KINEIN eodem sensu dici positi et intelligi, atque ANAAA-BEIN THN EKHNHN TOT MOAOX, in Asis Applaticis. In his enim addudit primus ille Martyrum ad hacc verba Prophetae Amosi, (cap. 5 J. 25.) DDDO FADO FADO FAN DFINIUM ubi sessem interpretantur et icopiacosta, ANEAABETE, scil. in manus sumebaris ut pertaretis. "Ad hunc" morem (inquit Selden. Syntag. 1. "de Diis Syris, cap. 6.) referendum illud Strabonis, lib. 4. de Omeso, Numine Persico apud Cappadocas; "ZOANON TOT OMANOT stom: in Pumpa cubitur". ut Arca Testamenti-judasis, ita sere hujusmodi Fans seu Espan Idololatris-vid. plu-

ra de hac re apud virum doctiffimum; libro supra memorato.

3 volt di cipit iorispas n. v. 2.] Neficio quomodo, sed omnia haec de Hyene et Aestate et Vers, de Phrysibus et Paphlegonibus ec. quae usque pássus leguntur, neutiquam mihi sitis placent; quippe Austoris argumentum impediunt potius, quam confirmant et corroborant. Vide enima—Aegyptii, immo ex Graecis nationibus multae, lugubres quosdam tristesque ritus et ceremonius persiciunt Mense Sationis, ad Vergiliarum Ortum—Hinc arguere quidam volunt, Omnia haec Fructuum jam descientium causa instituta primum fuisse: et bene quidem; est enim, quod in his rebus solet esse maximum, veri quaedam similitudo. Ip-

HAOTTAPKOT HERI 162

tien, to poli zapašna, Kegras, to f Diego, Aopposition, to de sap. Hegreporlar on 5 Kegre A populitus provant white. Opines de tor Gedr didulud Require naderider, Bépes d'ijonyopévas, rore alp Kaleuraopeis, rore o Avereports Baxyevovies aund release Haplayoves de natadias is nateigrous xaminos nego de raids if didented passons of the in wine

o. Kai didwow o Karego woovoran in von Καρπών τη δοιοκρύψα ' γενέος τον σκοθρωπασμόν, ούς οι σαλαιοί Θεούς μου στο διόμιζον, To per the areios is member 3 nat les de inean res july die d'évolour sugar acquir coulies

film enim anni tempus, quo haec gantur, fulpicionem injicit ob ocagentur, suspicionem injicit ob oc-cultationem Fructuum uristia hace Sucra condita fuiste. Omnia jam in-ter the congruere et amice complicare fentis.—Quid ti sigitur Occidentales illi Myenem Satto non vocent? Quid fa Paryges, fa Payblogone Deum Fly-eme dormire et vinciri reputent, vi-gitare vero et Acettate mouere? Ergo prins Tempus fufficionem injicie lugu-bria hine Sucra, ob Fragus Occuba-liones instituta miste? Sed quaesam hines instituta miste? Sed quaesam hines continuentia et? hand corte étin inconcione, sive absurde pottus asymmentari solicus et. Philosophus egumentari folicis ell Philosophus

noller, Omnia igitur, quae jam KA-AOTEI inter et KAI etastein cer-nis, vel amovenda profits, rel fatem inter uncos includenda centos, quip-pe quae ad aliud argumentum perti-

with the rest personnel In emendusive Res. Person cam antea
rennament abfurde ingeretur.

personal wax hase, neque fine
caufa, acutifimo Markhamb fulpetta
eff.

Tand & h den de. h Hune quo-que locata inter vel mendofifimos tepates: fic tamen mecam selugas et interputigas; mal & AH den vic

iziaoz g ozipiaoz. 164

क्रिक्र के मार्थ के के मार्थ के मार्य के मार्थ के मार्थ के मार्थ के मार्थ के मार्थ के मार्य के मार्थ के मार्थ के मार्थ के मार्थ के मार्य के मार्य के मार्य के मार्य क मारीकवाडी हुकारिङ इस अग्रेश्टरकड के प्रार्थिक श्रिकार क्षिक मार्डिड अर्का निया प्रिया में व्यक्तिक रे किया के वंगित्रक नहीं कर्त्राम देशीहर्रहां अप क्यानिस्ता र में देन वर्णार कर कर देखा वेक्नीश्वीका, कार्यमे क्षेत्रीयना वृत्वाव मयो कार्रिका रेक्ट्रक्रीण सेंच्य लेक्ट्र नेप्संड प्रेम लेक्ट्र ιδρος βιέλία ΠλάτωνΟ, ώνειος φαμέν Πλά-Two, if Mévaudou Tou imprelient Ta Meran-क्ष कार्माध्यीय केन्द्रा किया के कार्म के सही गता नहीं है मी अर्थि कार्क्यकरा नवे नकी अर्थि रिक्टि में स्वामμαία καλών છે દેવલં કે જો જાા જાા મામ્લે માક જે સ્ફલંલક nd reproduction of de useggy, amond where dexisμου η άμαθως άνας ρέφονες έπι τές Θεούς τα कर्यका मेर्रि प्रवहमाँग, रे में प्रवेड क्वाइप्रजीवड पर्णेंग वेश्वी-

pis sim distrus injens diparalipinents ordinants is distributed, is di uni mirol KATENHEIPAN des 1920 XIVE STORES distributed and the similar distributed of the side of the TOT walker and profession. Hos fell-lenfu, ad Austrio mentem argumentumque quam maxime accommodo, tento, ad Audoris mentem argumentumque quam maxime accommodo,

"Quo igitur Tempore (Hyberno fc.)

"non tannum Frudtus, quos fpente
"tulerant Arbores, fed quos ipi a"tiam feninsuerant defectife abolitofque effe cernehant; jam parce
"atque anxie Terram manibus feindentes, cique fenias rurfum depo" aentes, fpe prorfus incerts an ad

"maturitatem demum pervenirent, "raulta agitabant pro more sepelien-"tium et lugentium"—Si vero sint, quibus temerariae nimis et incertas videantur noftres conjecturae, cogi-tent il velim, in quem Librum inci-derint, foediffimis nempe maculis u-bique contammatum et corruptum, neque eum censura nimis propera urgeant, qui MSS, ope destitutus, fi non certa, probabilia tamen se pro-ferre speret—Neque reticendum est, mas se AH sea-et, is alway TOY ways sec. exhibere Marklandi No-

* rais maperias r. a. a.] Omnino

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καίων λποκρύψεις, Θεών γρέσεις και φθορας οθ το σοσαγορδύον ες μόνον, άλλα κι νομίζον ες, άτο το σων κις αξανόμων κις τε αραγμένων δοξών ς αυτικές ενέπλησαν:

οα. ' καίτοι τε αξαλό την ατοπίαν ζη όφο θαλμοῖς έχονες, ε μόνον Ξενοφάνης ὁ ΚολοφώνιΘ, ἢ έξης οἱ τες Αἰγυπείες εἰ Θεες νομίζεση μη θεμμείν, εἰ δε θεμμεσι, Θεες μη νομίζενη κίλλ' ὅπ γελοῖον, ἀμα θρηνενως ' δύχεως, τες καρπες σάλιν ἀναφαίνειν ἢ τελειομῦ ἐαμτούς, ὅπως σάλιν ἀναλίσκων αμ θεμμών αι. τὸ δε σόκ ἔςι τοι ετον, ἀλλά θεμμεσι μθι τες Καξπες,

recte.

est legendum, uti res ipsa postulat.

T τας παροσίας Τ άναγκαιών ΚΑΙ άποκρόψεις. ΠΑΡΟΥΣΙΑΣ enim ad ΓΕΝΕΣΕΙΣ referenda sunt; ΑΠΟ-ΚΡΥΥΕΙΣ vero ad ΦΘΟΡΑΣ.

s autis bindnoar] Olim vitiole kurds, nostram vero lectionem exhibet Ed. Stepb.

" καίτοι Ε στας αλόγα κ. τ.λ.] Verbum aliquod hic loci defiderari vel inspicienti tantum fatis erit perspectum. Quid enim Aegyptiis aut dixit aut fecit Χεπορλαπες P Hanc vero Χεπορλαπίς sententiam iterum laudat Auctor in libello de Superstitione, (ali finem) ubi legitur, Εισοφάσης Ν ε φυσιαδε τὰς αίγυνθίας ΤΠΕΜΝΗΣΕΝ-Quae quidem vox huic etiam loco quam aptissime convenire videtur. Occurrit tereio hoc Χεπορδ. effatum, Parrue. P. 1539- Ed. Stepb. ubi extat.

Borop. EKEAETEE alyumlius - Sed neque fic quidem ad priftinam integritatem restituantur hacc-Quid enim H EZHE OI fibi velint ? legas vero minima ex litterarum immutatione, KAI OI ESHE, Scil. "alique " post eum, quasi discipuli ejus". Totam denique periodum fic legas et diffinguas - Rairos & wagahoye Tir ατοπίαν εν όφθαλμοῖς ἔχονῖες ΤΙΤΕΜ-ΝΗΣΑΝ Ευτοφάτης δ πολοφώνιο, ΚΑΙ OI EZHE Tes alyurlius - mi soultur dan' ETI yearfor E. T. A .- Si vero OT MONON retinere velis, ob fequens and, tum legendum eft, i pióres YTIEMNHEAN AN MESOP. n. +. A. Hoc feil. fenfu, " Kenophanes " alique post cum non posuissent tan-" tum Aegyptios monere.—Sed quod " ridiculum etiam effet" &cc. Primam

ΙΣΙΔΟΣ & ΟΣΙΡΙΔΟΣ. 163

δύχον αι δε τοῦς αἰποις κὰ δοτήροι Θεοῦς, ἐπέρες σαλιν νέες σοιείν κὰ ἀναφύειν ἀντὶ τῶν λπολλυσμούων. ὁθεν ἀξιςα λέγελαι κεὰ τοῦς Φιλοσόμους, τὸ τὰς μὰ μανθάνονως ὁρθῶς ἀκάεν ὁνομάτων, κακῶς χεῆοχ ἐκὰ τοῦς πρώγμασινι ιδαπες Ελλίωων, οἱ τὰ χαλκᾶ κὰ τὰ γραπλὰ ιὰ λίθινα μὰ μαθόνθες μπός ἐθιωξίνθες ἀγάλμαω κὰ πμᾶς θεών, ἀλλὰ Θεὰς καλείν, εἶτα τολμῶνθες λέγειν ὅπ τὴν Αθίμαν Λαχάξης εξέδυσε, τὸν ἢ Απόλλωνα χρυσες βοςξύχες έχον α Διονύσιος ἀπέκεισεν, ὁ ἢ Ζεὺς ὁ Καπερώλιος κεὶ τὸν ἐμφύλιον στόμος, ὁ ἢ Ζεὺς ὁ Καπερώλιος κεὶ τὸν ἐμφύλιον στόμος μον ἀνεπρῆδηκὰ διεφθάξη. μανθάνεσιν εν ἐφελονος και ἐκρον ἀνεπρῆδηκὰ διεφθάξη. μανθάνεσιν εν εφελονος και ἐκρονος και ἐκρονο

vero, quam dedi Correctionem mallem; quia primum periodi membrum tantum a Xenophane dictum fuiffe, pon folum ex libris, de Superfiit, et Amator. conftat, fed ex aliis etiam antiquis feriptis. Vnicum Firmic. de Error. Prof. Relig. laudabo, (p. 14.)

"Si Dii funt quos colitis, cur eos "lugetis? fi lachrymis et luctu digni "funt, cur eos divino honore cumulatis? unum itaque ex duobus facite, aut nolite eos lugere, fi Dii funt: aut fi luctu eos dignes putatis ac lachrymis, Deos eos appelimare nolite". Similia etiam hac de se proferunt Minuc. Felix; Arnob. Asbenng. Maxim. Tyrins dec.

Oram Codicis Bentleiani fic emenda- etiam exhibent Baxteri, Bentleiani pa haec vidi, segredan TOIE KAP- Marklandi Animadversiones.

ΠΟΙΣ, quam Lectionem praesenti omnino anteserendam esse censeo. Deinde vero, EATTOYΣ in Textum admiss, ipsa Constructione ita postulante; cum prius vitiose extitisset, EATTOIΣ.

² Ε τοῦς ωράγμασας, δοωις Ελλήτου, οι τὰ κ, τ. λ.] Iterum tertiumque legas haec quae fequuntus, neque tamen intelligi posse, uti nunc
extant, audacter affirmo. Totum vero
locum sic mecum emendes et distinguas: καὶ τοῦς ωράγμασιν δοπίς
Έλλης, οἱ — διαφθάζη, ΑΛΝΘΑΝΟΥΣΙΝ ἰφελεόμους κ. τ. λ. — islud enim
ΟΤΝ nescio quis addidit, qui novam
periodum a voce ΜΑΝΘΑΝΟΥΣΙΝ
male inchoaverat. ΛΑΝΘΑΝΟΥΣΙΝ
etiam exhibent Baxteri, Bentleii et
Marklandi Animadversiones.

3 + Ków

ruck

Ruch se habet so st Distinctio plena por Sisoplapa.

INOTTAPXOT DEPL

वर्गाहरका है मक्त्रवर्श हर्गाहरका वर्गह्म मकामाने हे स्कृत ras rois ordinava reto j'ex inusa wenovoam Al-प्रधितील किंदी नवे निम्मार्थिय नवेंग दिवाल किंदिर के निम्मार poli your statois departs of the confession, teen Appolitus Coor and the Hisperseger & ron Aganosia f'Adnodis ig tor Koggana, E'Antanam vos in tor Kura, & Agrejundos quis Evertidhes

Erarus ayanna quoques thour som) Aironfier de of worrei degendionnes aural ra दुस्ति, में किराईमाजीहर कर कराजेंड, इस पूर्व की किराज edt Andaque nalaxenninger rais iegspylas (elma revo the acentuciae brazes of in nano) र्विट्य में इंप्रकृष्टीया मिला, उन्हें किये वं के स्थित में वं-स्वाद्य संद विष्टुकी का जर्महर्स किया मांग क्रिस कर विष्टुकी का जर्मित कर का क्रिस कर के क्रिस कर किया के क्षा Tois de despeutépois is regeourégois é en méréous

* Kinv for] "Legebatur contra "Metri legem EZEIN. Ego autem "fic emendavi, etiam hoc motus, "quod Hecubse aliquem ita vatici-pari putem. Nam et apud Europi-ten, Hecuba, et apud Lycophronem, eadem aliis verbis denunciatio hueadem alus verbis denunciatio hujus milumes purame extat. Caeterum ATAAMA non est proprie fimulachrum, sed quoil babetur in Desiciis: Jocale barbaris, quo quis se
coblectat. Itaque pro fimulachrum
(in versione vulgata scil.) " repone
Delicium. Sic Hauseus quoque A-

"TAAMA pofuit H. J. 144. et alibi,
"itemque alii". Xyland. in Not. ad
locum. BEHI quoque praestant.
Marklandi Observatiunculae.

funt quae fequentur, neque fatis per fpicus. In vero merum corriges et diffinguis à visite MEN posse non incorpres, (TOTTO TAP — sakis) yes. Quae quidem cum Liftendre ha latine vertas, "non fannis modo et "irrifioni totam poene facrorum ob-

1ΕΙΔΟΣ ή ΟΣΙΡΙΔΟΣ. 167

τον τα είκοτα δελθείν σόκ ανάρμος όν έπ.

οβ. Το μθ γδ είς ταύτα τα ζωα τες Θεες του Τυφωνα δείσανλας μελαβαλείν, οδον όποπρύπτονλας έαυτες σώμασιν Ίδεων ή Κυνών παλ
Ίεράνων, 'πάσαν υπεπέπαικε τερατείαν ή μυΑολογίου ή το ταϊε ψυχαϊς των Αανόντων όσαι
διαμθύεσιν, είς ταύτα μόνα γίνεως την Παλιίγυεσίαν, όμοίως άπιςον. των δε βελομθύων στολιτικήν τικα λέγειν αὐτίαν, οἱ μθρ, "Οσιειν ἐν τῆ
μεγάλη εραπά φασίν εἰς μέρη σολλά διανείμανία την διώαμιν, (λόχεις 'ή τάξεις Έλληνικῶς καλεσιν) ἐπίσημα δοιώαι ή ζωόμορφα στάσιν: 'ὧν ἐκάσω βρει των σιμνεμηθέντων, ἱερον
βρέος ή τίμιαν. οἱ δε, τες ύσερον Βασιλείς, ἐκ-

"titis illa malum provenit mini"mum) fed et vehemens porro inge"neratur" &c. Deinde, pro YIIEPEIAOYEA, habet Bacterus EIIEPEIAOYEA.

election invisions] Qu. utrum scele afurpetur novisima haec vox transitive, pro EMILITEIN HOI-OYEA, an aliud haheant MSS. Markland.

figuid ego fentio — vid. Died. Sic.

Literation I special to

1000 W.

nes Cultus Sacrorum Animalium apud Aegyptum hanc etiam cernere est, quam prodigiosum quodvis commentum transgredi hoc in loco affirmat auctor.

* τάξως ἰλληνικώς καλδου] Itz cum Ed. fec. Bafilienfi edendum effe procuravi—olim abfurde EAAHNI-KAE. Emendaverat Markland. EA-AHNEY.

" do ixáro you a. r. h.] Hace mens est scopusque Austoris; quod, " quum Ofiris magnum suum Exer-" citum in Cohortes certas Turmas-

L4. egw

72

HAOTTAPXOT HEPE

πλήξεως ένεκα των σολεμίων, ον ταϊς μάχαις Empaired Inciar repuras west was is deque as αθειπθερένες. άλλοι ή τωνδε των δανών τινα ίζ wavegyar Barinear isoggor, Tes Aigunfies καθεμαθόντα τη μθρ φύσει πούφες η πούς μεταβολήν η νεωθερεσμον όξυρρόποις όντας, άμα-XOV de is describedor two whitees devapor ter τώ σωφερνείν η κοινοτεριγείν έχονίας, αίδιον αύ-रगाँ देश स्वीवका कृषे व विद्यानि के समाविकाम्पर्भावा केवφορώς απαύσε πορφασιν. των γας Βηρέων α कट्रिक्ट वर्षा वर्षाता वर्षात मार्थि है क्रिकी, रिस् ροβούς η σολεμικώς άλληλοις σοσφερομθώνς के महत्वीय रेन्ड्या रेन्ड्या क्रिक्ट क्ट्रांड्य क्रिक्टि क्राण्या वं वं ना कार ग्राम्या देश के प्रकार के δικερθμοι φέροντες, εκάνθανον ταϊς των Απείων த்திரவா சயாக்கார்யிறவு ந் சயாகக்கையத்யிறவாகுத்

or que divilisset, singulisque Vexillum animali aliquo infignitum tradidifff fet, hoc deinceps Animal, ei cohorti five ei tribui facrum effet fac-" tum et divino honore dignatum". dele igitar KAI quod ζωίμος φα prac-cedit, et postea, pro ON, scribe O; ita, ad priffinam integritatem reftituas—Corrigit Markland. downs Conceptant Section of EKAETON TOI ying

* b vy oupgonii] Lege ZYMOPO-

NEIN, uti egregie emendayit Mark.

5 difaita duoidaiporiar] Depravatam hanc et corruptam Lectionem fic reftituas-fi modo pro AEISAN-TA, AEIRAI legas: verbum enim aliquod modi infiniti hic loci defiderari, ipfa per fe conftructionis ratio fatis evincit. Eandem quoque fecerat Emendationem Cl. Markland. qui porro de voce AIAION, neque fine caufa, dubitare videtur.

tiofiffima

inc debut esse à et

INIAOZ & OZIPIAOZ. 169

αλλήλες Ιμόνοι γαρ έπ ναῦ Αίγυπλίων Αυκοπολίται σε όβαλον έρ ίκσιν, έπει και Αύκως ον Θεόν πομίζεστι οι δε Όξυρυξχεται καθ ήμας, τῶν Κιμιστολιτῶν τὸν Ὁξύρυξχον ίχθιμὸ ἐρλόντων, Κύνας συλλαβόνλες και θύσανλες, ὡς ἰερείον κατέφαγον, ἐκ δε τέτε καλαςάνλες εἰς σόλεμαν κακῶς, ἢ ΰσερον τῶν Ρωμαίων κολαζόμθροι διετέθησαν.

οχι Πολλών δε λεγόντων είς ταῦτα τὰ ζώα τω τῶ Τυφών σε ἀντε διάρμος ψυχων, αἰνίττες δόξειεν ὰν ὁ ΜῦθΘ, ὅτι τοᾶσα Φύσις ἄκλογ Θε τὰ βηρωόδης τῆς τε κακε Δαίμον σε γεργονε μοίρας κἀκείνον ἀκμειλιοτόμθροι τὰ σταρηγορομώτες ταῦτα τὰ βεραπείεσων, ἀν δε πολύς ἐμπίπη τὰ χαλεπὸς αὐχμὸς, ἐπάγων ὑπερβαλλόντως ἢ νόσες ὁλεθρίες ἢ συμφορὰς

tiofisima licet, sic forsan emendari possit; nal reopid irieas ETEPEN esporiarda: HEOTKOTON, AMT-NONTEE dil—uj zadoris AAI-KOTMENON pigosis;—"Cum enim "aliis aliorum Animalium Cultum injunxisset, quae inter se inimicitias "exercerent, quaeque ita a natura "comparata essent, ut alia alia Cibo borum genera appeterent; dum "fua singuli desenderent Animalia, issque injuria petitis aegre serrent" sec. Emendaverat quoque

Bentleius, ETEPIN ΠΕΦΥΚΟΤΩΝΑ AMYNONTEE vero exhibent Xylandri, Buxter. Bentl. Animadversiones, ibid. & προφά &c.] Non intelligo. Scribendum censco — στοσφερμένου, (ΑΤΕ ΔΗ προφά Ιτίχαν ΕΤΕΡΑ σροσίσθαι ΠΕΦΥΚΟΤΑ) ΑΜΥΝΟΝ-ΤΕΣ. Non dubito, quin hic sit loci Sensus. Pro ΚΑΙ προφά legi quoque potest, ΩΕ προφά, vel ΩΕ ΚΑΙ προφά. Εχρεδιο quid ferant Codices, Pro ΑΔΙΚΟΥΜΕΝΟΙ, leg. ΑΔΙΚΟΥ, ΜΕΝΩΝ sc. + Sugiar. Markland. 43

170 HAOTTAPXOT HEPI

άλλας αξαλόγες ε άλλοκότες, ένα των τιμεμίρως οι ιερες επαγούςς των σκότες μίζ σιωπος εξ πουχίας, άπειλούσι εξ δεδίπονίαι τοπεώτον, αι δ΄ έπιμενη, καθιερούσι εξ σφαπεση, ώς
δή τικα κολασμόν όντα τε Δαίμον τούτον, η
καθαρμόν άλλως μέγαν έπὶ μεγίτοις εξ γάς
εκ Ίδινίας στόλει ε ζώνας άνθρώπες και επίμσροσων, ώς 3 Μανεθώς ισόρυκε, Τυφωνίες κα-

"Imigafic on ordere.] Scribe A-HATONTEE: abducates nimirum, uni relle vertit Nghand. Ita quoque

enti relle vertit Meland. Ita quoque conservat Mariland.

Corras allegares raliriparparar.]

Que de Victoria humanio spud Aegyptios dicuntur, en exculare aggestium Floradare, milicapa perefus Fundamento niti afferit; rollegare de la companio del la companio de la companio del la companio de la companio de

Unum insuper Dindorum adjungam, L. 1. P. 70. καὶ του αυθεύτου Αι τός

μωχροματος το Τυθονι τὸ σαλαιὸν

καὶ τῶ βασιλίω Φασὶ δίαις σεὸς τῷ

τάρφ 'Οσίειδο. τῶν μιὰ ἔν αἰγυτίων

Μίτρος ποὰς κόριστος συέξὸς, τῶν

Μίξεων τὰς σλαίως. Αιὸ θ στεὶ τῆς
Βασίαιδο Ιαπείοιδος σερά τος Έλ
λησιν ἐνεχροσαι τὸν μῦθας, ὰ τὰ βα
σιλίως δαμαζορίου Βασίροδο, ἀλλὸ

τῷ 'Οσίριδο πάρω σαύτου Γχούος τὰ

αρογηγερίου, καὶκὶ τὰ τῶν ἐγχυρίων
Διάλικίω.

*Marches | Clim, MANEGEN. Pro TYPONIOYE, num legendum fit FYPONEIONE; — Its enim antes TYPONEION (Pag. 150.) pro TY-MONEION (eriptum invenimus.

diverse, EN rais zue ip. its jam feribendum alle arbitrar, sai EN

Metilum effe, hunc Josum necelie et appolent omnes ; utum vere MSSorum one defituti eum dupplese poffumus, jure dubitemus: tentan-

IZIAOZOZIPIAOZ. 271

λομίτες η την τέφερα αυτόν λικμούντες ήφων ζου ο θέρουτο φανερός εξε καθ ένα καιερν όν ταϊς Κυνώση ήμεξαις αξ θε τηθ τιμομυμων Ζώων καθιεξάντες λιτόρρηθου ός χρόνοις αιτώντοις απούς τα τυμπίπησημε γερόμομε, τες ανολλώς λαιθώνεση, συλλοί όταν ταφείς έχωση, η των άλλων άναθεκνιμέτες ένα πάντων παρές έχωση, η των έχωση ο δρομούν τε

dum tamen est, aus licet excidam. Referibas lictur, who DTAN TiNIIN rapa; 12001, 201 TOTE riv

2. A. Hoe feel Semu "Devo"times facrorum Animalium, quippe
"quie non natis sant Anni Tem"poribus, valgo sunt ignotus, nist
quando Lurandem tepulturam celebrant: [Publica enim apud As"gyptios Animalium Sucrorum suifse Pumera satis omnibus notum:
"stas di anobast vi viv signatum
"time, visida antosacios, pull'oipayin và cida antosacios. Dital Sic.]
"Trac enim ex allis speciebus qualdam producuna comibulque spec"tantibus in Sepulchrum simul con"jiciunt: hoc pacto existimantes se
"Typomi, voluptatem ex hae sepultura percipenti, molessiam vicissim
"objicero, Lactitiamque ejus infrin"gere". Quali vero jum rogaverat eum aliquis; Quaenam vero sunt
Animalia illa in quibus sepeliendis
hoc faciunt Aegyptii! sic respondet
suiter: "Apis quidem cum paucis

aliis Ostridi videtur esse sacerTypone vero pleraque attribuant.

"Quae quidem observatio, si vere
it, hoc sacmus consignite arbitros

ad corum sepulturam, quae confessos de miversa gente, communes

que honores habent; qualia sun:

"Dit, Accipirer, Omorephalus, et plus
denique Apis".— Its certe optime consultum est Auctoris menti
et Argumento, at discrepant Grasca! discrepant certe, imo mini omnino volune, un mune se sacent
Si vero, pro EHMAINEIN TO ZHTOYMENON, legere velles, ZrasBAINEIN TO HOSOYMENON, casas la lategram relitata curnere, se
gracea cum latinis consentientis haberes. KAI porro inferendum esse
volo ante acres l'Asse—quae quoque purticula iterum desiderari videtar post FAP, in sequenti membro
periodi supplent Ayland et Barter, schi iras AIHAOZ rapos (graNonnulla luc deesse existinat
Marklandus: Quaerendum porro,
inquit vir destissimus, ex Codd. an

172 HAOTTAPXOT HEPL!

Τυφών ανημυπείν και κολέευ το ηδόμηνον. σ γδ Απις δακεί μετ όλιγων άλλων ίερος είναι τε Ο σίριο Θ΄ όπείνω δε τα πλείςα ποροτύμεσι. καν άληθης ό λόγ Θ΄ όπτ, σημαίνειν ηγέμαι το ζητέμθρου επί τη όμολογεμθρων κι κοινας έχοντων τας τιμάς οἰών έςιν Ίδις κι Ίεραξ κι Κυνο. κέφαλος, ε αυτος ο Απις. έτω δη γαρ τον εν Μένδηπ Τράγον καλέσι.

οδ. Λείπε αι δε δη το χε ειδο ες η το συμδολικον, ών ένια θατέρου, σολλά δι άμφουν με είχητ
κε. Βεν μθυ εν η Πρόβα ου η Ίχνού μονα δηλον
ότι χε είας ένεκα η ώφελείας επίμησαν ώς Λήμγιοι Κορύδοις, τα των άπελά ων διρίσκον (ας ώλ
κ) κόπ ον (ως Θεωταλο) δε Πελαργες, ότι σολλες όφεις της γης άναδιδεσης επιφανέντες έξώλεσαν άπαν (ας διο ηρί νόμον έθεν ο ΦΕΥΓΕΙΝ,
ός τις αν διποκτείνη Πελαργόν. Αστίδα δε κρί
Γαλίω κρί Κάνδαρον, είκονας τινάς έν αυτοϊς

TIMBAINEIN legendum, pro EH-MAINEIN, pro morde d'Asse, habet idem, ATTOE TE d'as. vel, KAI

pro BATTOIE, quae vox caeteras
Edd. occupat. Nofiram etiam Emend, exhibent Codd. Base, Benti.

Maridani,

* äsew weosikasar.] Olim äsew H weosikasar. otiolam vero illam et perturbatricem Particulam H, natam quippe ex I Finali võ ATTPOL, rejeci, quando eam haud agnofeit Ed. 2th Baft.

¹ ἀλλά μίμημα.] Olim ἀλ. Ον μιμ. Negantem vero Particulam nun agnofeunt Edd. Bafil.

IZILOZ Z OZIPILOZ. 173 έμαυρας, ώσυπερ ον σαγοσιν Ηλίε, της των Θεών δυνάμεως καλιδόνζες. την μου γας Γαλήν έτι σολλοί νομίζεσι η λέγεσι το το ές οχευομθύην, το 3 τόμαλι πατεσαν, είκασμα της τε Nors Quereus evas To de Karbagur Que car Exer Inherar, apperas de warlas aprevas tos γόνον είς την σφαιρηποιεμένω ύλλω, ην κυλι δοδοιν αναβάδω ώθουῦτες, ώσοες δοκεί τον 8ρανον ο Τλιος ές τουναντίον αθειξεθείν, αυτός λπο δυσμίβ επι τας αναλολας Φερομο . 'Asπίδα δε, ώς άγηςω η χεωμβίω κινήσεσι άνοργάνοις μετ' δύπεθείας η ύγε ότηθος, " άςρφ το σο EIXAGAY.

os. Ou pin so's o Kpoxoder os airias willams αμοιρούσαν έχηκε τιμήν, 'άλλα μίμημα Θεέ λέγελαι γεγονέναι, μόν ψ μμ άγλωσο ών, φωνής γας ο θείος λόγ αποσσδεής ές, κ δ α ψόφε βαίνων κελούθε η 'δίκης τα Эνητα άγει

2 zal Ken.] Ex veteri Poeta defumpta effe haer ipfe flylus planifime indicat. Metro itaque suo sic 7, 91,00s

9. Exem : Bairar nedagon nell' diam re Sour'
lature. Bysa.

Ajumai Quid coim fibi volunt KAI AIKHE?

Injorry, Senfun hand dubie et Confiruction nem fimul perturbant prorfus et officient, quae fine eis optime proc dunt. Hoe vero ratum fixumque fit. KAI AIKHE, et KAT' AIKHN 4trumque fimul non posse considere; alterum vero ab altero, nescio quemodo, natum effe arbitror.
ibid. ἄγλωσσΦ ŵ] Diffings

ydusse ür, louis yağı — E Elenz रते निर्मीये वेंगुड़ प्रवीये रेंद्रक) मुक्त कें क्य

HAOTTAPXOT MEPI:

23 Stand pring de passo in iga de francolis रवेड वैर्वा प्रविश्व महिंग में निवर्णकार्त की कार्यमधारीका èn re pullans nalapzophyor dare financia Bratophon, to of open a Gen outletenes, in di cu i Indua the Rugue dintrantito Niche wigas intecilas mis authorias Apopular, en impi rais is soudicheas, weigher de policipleus riverens, ourse aupthor wegand drown to pith how were की कार्ववार्क कर्वन्द्रमिली मुलानी मार्थिक मार्थ अवंत्रास्त्रका, रहे केंद्रे हैंग्रह में वेदिहारीय क्यार वेत ous. Eximala de violuse, nai rarabras huscais caréaun, à rossines Chan enaures oi mangé-रवीक देखेंगीहर, 6 के रखेंग प्रहंमका सम्बंदिन हें राजेंड किये रवे डेट्र्याव सट्युम्बीकाम्प्रीका कंत्र वे क्रोर चर्चे

Est Surique in Trod v. 887.

&c. Ifta, KAT AT ATOGOY &c. fantes alique France, opiner Sophe-ele, et ad numeros ita reduci posiunt, de l'alice Ballon nedecide qui d'ans es Irar

to the state of the state of the state of

aald Mass. Senfus respuit AIRHE EATA AIRHN. Puto EITHE verum effe, et Autores profaice hace pro-taliffe, fimal affacteus sit finas Poètae locum. Markland.

of cellitainus ex MS. Petus, climenim AIATOYMENOT citiqle ex-

48 vi apiru) Coterae Edd. hant M ey wrony - male vero uti res ipla indicat. Randem correctio-

nen fransit Rest. et Markland.

Sdurghyne geschures] Olim ay-MAMENOT AS CONOTHENOS AND hant : colonie tero, cum de For in fequentibus AGKETOMENAI, QAAHOYEAI ufurpatur.

ibid. Qu. an efficiantat, feil. Amenal, et Obothenat sc. al Dianai. Markland.

rem Cenforius, "elt autem hic nu-merus (fezagenarius fcil.) Aftrolo-gis prima Manfura, quem TE-"AEION Graeci, nos perfedum vo-" camus".

IZIAOZ Z OZIPIAOZ. 175

& empires remardier, wet popular Koros eins tal weighter i di 16x binarrigura phi ra Javalapógu ahl seneral edilate mein naciparts iaremi zedag narodómuspiro unulos ita lit. while is reading popular in sevens of de nouspararet ras ispier natagour is up agriciplus Angeledonom iber The winner. is wine you ? torides à respupulation, side reporter si 3 tin media drabate more anninus la va pul-20 la in Alper word retymor. Ere d'i vier pes-Adver where we to Adver would in it puts inocina Derintu apopularon

os. Oi sã se saupalen ei priggas opuis-These outes in a more 'Aigon los is Expluse

camm", sid, Asian Hift Asian). Iib. 10.00.20. et alibi ; thi plurima his fimilia, profest de Coccediorum Natura, alsopolius depais ve al soirus itt dequitur Suphiltarum ille doclaffimms et atticifimus. Hered. 1.2.08. The Kraudilleus diese ipi vanilus ille alibidistri diese ipi vanilus ille alibidistri diese phi diese philosopolius diese d

quanta Anferes: esque extra eum locum femper incubet pras divina-tione quadum, all quem fuemo as-ctu eo anno acostiuras el Nilus: unum hoc animal terrelire linguae afa caret. vid. etiam Platarit. de Sees. Animal. p.1982. Bil. Francof.

for distant profes Rd. France;

7 and to flyygo I the and THE

Prints, this title mount distillant
to chim distor poles, Sympolity.

Prof. 5. control "The off the acids
distillant open distillant; if open it

forgo, lectrospe opinion, til. Ho
and Ing. 6. 75, opinishing pure canfam affiguat, quare him. A vago coloment Angrosis.

* silystem. 6, "Example Histillants."

176 MAOTTAPXOT DEPL

έπτε γραπίοις έν τε πλασοίς, Εικάσμασι Θεών εχρίσαντα πολλοίς τουέτοις, οίου όν Κρήτη Διος ήν άγαλμα μιὰ έχου ότα το το χο Αρχούλ κὰ Κυρίω πάνθου εἰδενος ἀπείευ προσήκό, το δε τ΄ Αθλυάς, τον Δράκου α Φειδίας παρέθηκε το χὰ τὰ Αφερδίτης έν Ἡλιος, τὰν Χελώνην, ὡς τὰς μὲν Παρθένες φυλακίς δεορθύας, ταϊς δε Γαμεδαϊς οίκε είαν κὰ σιωπίν πρέπεσαν, ἡ ζὶ τὰ Ποσειδών Θυτείανα σύμβολον ές τὰ τείτης χώρας μῷ Θάλατια καθέχει μῷ τὸν ούρανον κὰ τὸν ἀξομά τελαμένου διὸ κὰ τὰν Αμφιτείτων κὰ τὰς Τείτωνας ἐτως ωνόμασαν, οἱ δε Πυθαίδρειοι κὰ Αριθμές, κὰ Σχήμαλα, Θεών ἐκόσμησαν περοτηγορίαις, τὸ

hic focus. Vade fupplerint et repofuerint Critici Xiland. Baxt. Bentl. Markland, vel OHOT KAI, vel KAI TAP—Ego vero conjeceram El KAI. El enim, ob fimillimam ferme fyllabam praceuntem, absorptum fuisse danseram.

"straypion] Olim quidem emendaveram TETATMENH, quippe quae ad Saixarla referri deberet— Immutatione vero haud opus effe vidatur: fic enim, falva praefenti lectione, reddaa, "Neptuni Tridena "fignum eft tertiae regionis, quam "regiones post enclum aeremque "collecatam—Mara occupat". TE-TATMENH vero habent Marklandi Correctiones.

Sofil, et Stepb. KOPTOATENNH,

Protopinar Alam hujus Minervae cognominis causam asignat. Died Sic. lib. 1. p. 12. cin. di asignat esporaryaguiras paris 'Abrai - irapardas di abrir aj Terrorimar, and ri reic pelabahhan rir pion abric nell' inauris, sago, Sigue, aj remairo.

xupino.

* wiltura wpepiera] "Locus hic,

inquit Xylander, videtur a librario

Arithmetices imperito corruptus".

Quod enim certum est, uti nunc sunt,
haudquaquam explanari possunt. Expestanda igitur funt MSS. dicam tamen cum Bantere, quod, si margini
haec detrudas, (IIEIGOTZA—

MONAAOE) unde primum forsan in
Textum deducta fuerint, sententise
destrois aihil comnino officies, quae
sine eis optime procedit. Pro AIIIAOTATOIZ

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 177

μβρ β Ισόπλουρον Τείγωνου, ἐπάλοιω Αθιωάν

πορυφαιβρικ ἢ τειτοβρίειαν, ὅπι τεισὶ καθέτοις

και τῶν τειων γωνιών ἀγομέναις διαιρεϊται τὸ β

Εν, Απόλλωνα, ὁ πείθεσα σερφάσει ἢ διπλοτάτοις μονάδω. Κειν δὲ, τὴν Δυάδα ἢ Τόλμαν Δίκην β, τὴν Τειάδα. τὰ γῶ ἀδικῶν καὶ
ἀδικῶδς κατ ἐλλειψιν Ͼ ὑπεβολίω ὅντω, ὁ ἱ τοι ἔντος ἔδότητος
σότημ δίκαιον ἐν μέσω γέγονεν. ἡ δὲ καλεμβρίκ τὸ δίκαιον τοι
Τετρακτύς, τὰ ἑξ καὶ τειάκον α, μέγισω ἤν
ὅρκω, ὡς τεθρύλληται, καὶ Κόσμω ἀνόμασαι,
τεσσάρων μβρ λετίων τῶν πεώτων, τεοσάρων β

των σεισσων είς το αύτο σευτιθεμέρων, αποίε-

TATOIE, habent Edd. Aldin. et Bafil.

o losessis Massos] Displicet omnino prima voz. Si vel unum Manuseriptum librum mecum consentientem invenire potuerim, darem 1202
TO Massos. Ita enim clara omnia er
perspicua essent.

7 i di nahupaire reripusité.] Selden.
de Diis Syris Syntag. 2. c. 1. "Ego
"certe in hanc ita propendeo fentuntiam, tetragrammatum nimirum
nomes [Dei feil.] non ableonditum
"a Gentibus effe, ut et ipfe Pytha"gorerum TETPAKTIN, contra
"quam Interpretum turba, id nomi"ais fuiffe autumem : ita enim illi
"jusjurandum concipiebant:

Do pud võe aperiga Voza waga-

Παγαν απάυ φύσιος ξιζώματ [χυσαι.

"Vereor ut bene Interpretes, qui "vertunt, non per sum, qui dat animas "nofirat quaternarium aumerum, pri-

" mein tantummodo verficulum le-" gentes. Latine foret potius dicen-" dum, non per TETPAKTYN, feu

" quaternarium numerum, qui animae " nostrae fontem dedit, in que perennis " naturae, sive aeternitatis, funda-

"menta funt: unt, non per TETPAR."
TTN, qui vitae nostrae fontem dedit, in quo aeternae naturae funt ra-

" dices, hot est, non per Pniversi
" Creatorem. Forte enim PIZSIMA" TA illa funt Jupiter, Juno, Pluto,

" et Neftis ille, feu Aether, Aer, Ter-

— riocaça tün máslun filospala M

ПЛОТТАРХОТ ПЕРІ

λέμθυ . લે σερ ομο οί δοκιμώταλοι των Φιλοσό-Φων, είδε οι άλύχοις η άσωμάτοις σεάγμασιν αίνιγμα τε θείκ κατιδόντες ήξίκν αμελείν સંદેશ, સંદે απμάζαν, έπ μάλλον οίομαι τας cr ajo avoplúais, i Juxiv exercus, i wall nai: HOG OUTETH & idiothas x To hos.

οζ. 'Αγαπητέον ομώ ε ταῦτα τιμώντας, άλλα δια τέτων το θείον, ώς εναρξετέρων εσόπρων κ) φύσα γεγονότων, ώς δεγανον η τέχνω αὰ Ε σάντα κοσμουύτ Θ Θε νομίζαν καλώς. άξιον. TE under a Juxor su Juxe, unde avaid noor aiσ θανομένε κράθον άναι, μης αν τον σύμπανα

" vocabat Empedocles, seu quatuor " elementa &c". vid. plura apud virum eruditiffimum.

8 Idiorntas Rala rò 380-] Inconcinna prorfus funt haec et abfurda; feil. idioralus KATA TO HOOE is. φώσεσεν ΗΘΟΣ ΕΧΟΥΣΑΙΣ! apage rum, από δὶ ταύτη; δεμώμενοι της tam foeda a Philofopho nostro! lege igitur OIKEIOTHTAE, qua voce faepius in re fimili usus est Auctor, et colon interpungas. Aut enim quod fequitur, KATA TO HOOE, prorfus. est abjiciendum, quasi adnotatoris cujusdam Interpretamentum, qui vellet oftendere, qua in re conflituitur oizuéras praedicta, aut pro iis forfan fubstituendum est KATAGAT-MAZEIN, aut quid ejufmodi. Veteres vero Aegyptios, ut inter Homines Deofque, ita inter bestias et Deos af- Sacrarum Bestiarum Cultu et Reve-

finitatem quandam agnoscere, constat ex Porphyr. de Abstinentia, (lib. 2. 5.26.) Alyumisos Tas Cour sixóvas piunuala F Oim iroivilo stuc OIKEIA: ng συγίετε ταθτα τοῦς Θιοῖς ἐνόμιζος siras ni rois despriross. Atque itedownows, a) The wood to Delor OIKEI-ΩΣΕΩΣ, έγνωσαν ώς ώ δι ανθρώπε μόνυ דם שנים לושאשני בדב לעצה בי שוים מדθρώπο έπὶ γῆς καθεσκέρωσει, άλλά oxedos में क्यून में देखे क्कीश में 80 के दिया.

ibid. walk to 4000] Mutila et corrupta haec esse opinor. Sequentia quoque non recte se habent. Quaere an ita, idiórelas KATA TO EIKOE dyandison, il raura ripilitat, dilla &c. Markland.

dyamilion in Suam tandem de rentia

IZIAOZ & OZIPIAOZ. 170

τις χευσον όμος η σμαραγόον εἰς ταυτο συμφορήση (σόκ ἐν χεοιαῖς χο, ἐκὶ ἐν χήμασιν, ἐκὶ †

ἐν λειότησιν ἐγγίνελαι τὸ Θεῖον) ἀλλα ² ἀτιμοτέραν ἔχειν νεκρών μοίρων όσα μιλ μετέχε μηδὲ
μετέχειν τε ζῆν πέφυκεν. ἡ δὲ ζώσα κὰ βλέπεσα κὰ κινήσεως λέχην εξ αὐτῆς ἔχεσα, κὰ γνώσην
οἰκείων ης ἀλλοτείων Φύσις, ἄλλως τε ἔαπακεν
λπορροίω κὰ μοῖρων ἐκ τε Φρονοιῦτος ὅπως κυβερνᾶται ³ τὸ τε σύμπαν, καθ Ἡροκλειτον ὅθεν «
ἐ χεῖρον † ἐν τέτοις εἰκάζελαι τὸ Θεῖον ἡ χαλκείοις κὰ λιθίνοις δημικργήμασιν, ὰ φθορος μβῦ
ὁμοίως δέχελαι κὰ ἔπιχεώσεις, αἰδήσεως δὲ πά-

rentia fententiam interponit Autor; "Haud igitur probandi funt ii, " qui ipla haec animalia propter fe " colunt, fed ii potius probandi, qui " per Haec, veluti numinis ejus ma-" nifesta et naturalia specula, Deum " ipfum adorant: adeo ut reputent " ea, instrumenta quasi et artificia " Dei, universa ordinantis; atque " omnino existimandum est nihil in-" animatum animato praestantius " effe". Vti autem cum latinis Graeca quoque consentientia habeas, fic mecum corrigas et interpungas; - is έχγαιος ή τίχνης ΑΥΤΑ τὰ σώτα ποσμάθο Θιὰ κομίζευ. ΚΑΙ ΟΑΠΣ ΑΒΙΩΤΕΟΝ μηδε ΑΥΤΧΟΝ ΕΜΤΥ-XOY z. r. A. Vbi observandum est pro AEI, voce mihili, fubflitutam effe ATTA. KAI OANE vero, pro KA-

AOE, fagacifimo Bentleio debet Lector ATTKON autem pro EMTTKON ipfa res postulat, uti recte viderint Bast. Bentl. — "Istud vero,

Tiχην ἀιὶ Ε κάθα 200 μεθος Θιες,
"Senarius est. Vbi quaere, an pro
"AEI TOT, scribendum sit, AEI"ΔΟΤΣ". Markland. ΑΥΤΧΟΝ ΕΜΥΤΧΟΥ legit quoque vir docissimus.

a dripolicas in Olim EXEI, vitiole; nostram vero correctionem exhibet Ed. Aldin.

3 τό, τι σύμσταν.] Scribe ΤΟ ΕΤΜ-ΠΑΝ. Nihil enim omnino valent ΤΕ, nifi ad fenfum interturbandum. Its quoque correxerat Bentleius.

ibid. Lego, ΟΤΩΙ—ΤΟΥΤΟ ΤΟ
σύμπαι, καθ' 'Ηράκλιθοι 'δθο '
ΚΑΚΟΙΣ κ. γ. λ. Markland.

* is resus] F. is TOIOTTOID,

180 HAOTTAPXOT HEPI

σης φύσει ης συνέσεως επέρηλαι. το μίν ουν της τιμωμθρων ζώων ταῦτα δοκιμάζω μάλιτα της Σεχομθρων.

οπ. Στολαί δὲ αὶ μβι Ἰσοθ, σοικίλαι ταῖς βαφαῖς (σεὶ βο ὅλλιο ἡ διώαμος αὐτῆς, πάντα γινομβίλιο ἢ δεχομβίλιο, φως, σιότθο ἡμεραν, νύκτα σῦρ, ὕδωρ ζωλο, βάναλον δέχην, τελευτήν) ἡ δὲ Ὀσίειδθο σόκ ἔχει σκιὰν, ἐδὲ σοικιλμον, ἀλλα ἐν ἀπλοαῦ τὸ φωλοειδές ἄνεατον γὰς ἡ δέχη, ηαὶ ἀμιγὲς τὸ σρῶτον ηαὶ νοητὸν ιόθεν ἀπαξ ταῦτα ἀναλαβόνλες, λποτίθενλαι ἢ φυλάθεσιν [τὸ γὰς νοητὸν] ἀδρατον ἢ ἄψαυςον τοῖς δὲ Ἰσιακοῖς χεωίλαι σολλάκις ἐν χεήσει γο τὰ αἰωντὰ ἢ σεόχειρα ὄντα, σολλάκις ἀναπθύξεις κοὶ ³ θέας ἀνσών ἄλλοτ ἄλλως

ip rebus scil. supra memoratis qualitatibus gaudentibus. — "Itaque in ejus-" modi rebus nihila deterius divinae, " naturae concipitur imago, quam " in aereis aut lapideis operibus, " quae corruptioni simul et labi ma-" culssque obnoxia, sensu interim " omni, omnique intellectu privavit natura".

' ἀπαξ ταῦτα ἀναλαδόδες] Imo TAYTHN rescribendum esse affirmo: de Stola quippe Osiridis sola est oratio. "Qua de re cum vestem hanc "femel sumpserint, (ita etiam alibi Plutarchus, aradausans nauroda, dixit, Chlamyden sumere et amicire; ita quoque apud Suidam legitur, reorpios aradausans tip ison"ta) ea [remota sc. vel exuta] haud "amplius utuntur, seponunt vero, servantque, adeo ut neque cerpi, "neque tangi potest"—To sap NOHTON igitur, quae verba antea quaatsoos inter et dégalos cernerentur ad marginem amandem; obsecutus tamen vett. Edd. Ald. et to vois stat, to par Basil. Vento, non sunt allegande: the local stat son to part allegande:

ΙΣΙΔΟΣ ή ΟΣΙΡΙΔΟΣ. 181

ฉันสองเป็น ชาริพธเง. ที่ ชิธิ ชารี งากราช หุ ลำเนยνές τημαίνε νόησις, ώσσερ άς εαπή διαλάμ-Vara मांड Vuxis बॅमवर्ट कार्रेड अपूर्वेर में 5 कार्ट्यन εδείν προσέσχε. διὸ μ Πλάτων και Αρισοτέλης Έποπ]ικον τέτο το μέρος της Φιλοσοφίας καλέσιν, ώς οἱ τὰ δοξαςὰ κ μικτὰ κ σανλοδαπά ταύτα έξαμει γάμθροι το λόγω, τοθές το πρώ τον ενείνο κ απλομο κ άυλον εξάλλον αι, και είγον ες άλλως ε ωξι αυτό καθαράς άληθείας, οίον 6 εντελή τέλ Εχειν Φιλοσοφίαν νομίζεσι. οθ. Καὶ τέτο, όπε οἱ νωῦ ἱερείς ἀφοσιέμθροι η σξακαλυπδομοροι μετ' δύλαβείας τουδηλέση, ώς ὁ Θεος κατ άρχα κ βασιλεύα τω Τεθνηκό-

των, έχ έτερος ών τε καλεμβύε σαρ Έλλησιν Αδε και ΠλέτωνΟ, αγνοέμθρον όπως αληθές

Bafil. quae ea haud agnofcunt. * role de loranolel Cum ad ETO-AAI, nomen foemininum, referantur haec, confiructionis ratio postulat, ut TAIE IEIAKAIE rescribamus.

ibid. Pro polosidis, quam vocem paullo antea legeris, alibi scribit Autor, PAOTOEIAEE. Deinde, quaerendum annon pro TATTA legendum fit TATTHN avalacor-TIS, fc. roll 'Origide - et TAIE IEIAKAIE ? Qui autem flolam Ofizidis semel induerunt, eam seponunt

·14044

et cuftodiunt : Ifiacis vero &cc. Mark-

3 2 Gias avros] Forte, Gias avrut, fcripfit Auctor.

4 m ayie vonous] F. & ATNOY vonoss, ut paullo post. Markland.

5 wpoordiss wpoorioxi] Emendat Bentleius HAPEXE: cum Marklando etiam THI TTXHI, pro THE YYXHE scribendum esse censeo.

brida] F. ENTEAEIE, Mark-

M 3

· dia-

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हेत, ' निवर्वदर्शनीस रहेद क्लारेडेद, रेक्कारेक्टिया है। yn ig var yn tor isegr ig orsov is andas O. σιεν οίκειν, όπε τα σώμαλα κρύπλελαι των τέλος έχαν δοκοιώτων. ὁ δί ἐκι μβο αὐτὸς ἀπωτάτω της γης άχεαν Ο κ άμιαντο, Εκαθαρός εσίας απάσης φθοροίν δεχομθώης η σάναλους ανθρώπων δε ψυχαϊς ενταυθοί μθυ των σωμάτων η σα-ம் 3 किराह xoulpous किर हैंडा प्रही खर्व यह මहिंगी, σλην όσον όνείεο G άμανεο διγάν νοήσει δια Φιλοσοφίας. όταν δε Σπολυθεσαι μελασώσιν είς To and is में वंश्वी का में बंग विहें में वं पर्के कि काταις ήγεμων ές η βασιλούς ο Θεος, Επελημβραις केंद्र केंग केंग कंगड में अध्याधिकंका केंग्रे में किंग्रिड σαις το μή φατον μικος ρητών ανθρώποις κάλλος. & This I ou o waxaios boropaire xoy @ spectar άκ η διώκεσαν η συμέσαν, άναπμπλάναι τά ενταύθα + σάντων καλών κ αγαθών, όσα χυέσεως μετέχηκε. ταυτα μου οιμο ούτως έχει τον μάλιτα Θεοίς τρέπον/α λέγον.

To. Ei de de in The Ton Oumophow integras

dialagario Ita excudendum effe procuravi ad Soloecifmum evitandum, cum prius ederetur AIATA-PATTEIN. Baxt. Bentl. Marki.

^{*} rèr isgès & sous-Ooster] Adlu-

dit ad Etymologiam cujus supra meminerat, (p. 147.) ubi dicit OEIPIN dictum esse ab OEIOE et IEPOE. Markland.

¹ angin mibit obeneit] Gir zu

ΙΣΙΔΟΣ ή ΟΣΙΡΙΔΟΣ. 183

รั้นต์ราร ผ่านั้น, พัฒธิย เพรองค์นโพ, อักติขอ คิณ-म्मिन माड कर्ट्नम्ह् कर, कंड बंदों भिर्म को बेंग्रीहड़ देंग काडδη μεγίτη τίθενται τα το το έγειαν έπιτηδ δύματα, ιμάλισα ή ταις ίερυργίαις η ταις άγνείαις में Statraus छेत्र भैतीर्ण देश पक्षां पर ठंगांव पर पंत्राह्मण्या रिक्टिक पहारही જે γαρ બુંગી ο καλώς έχειν έτε σώμασιν, έτε ψυχαϊς ἐπούλοις κὶ νοσώδεσι θεραπεύειν τὸ καθαεφν η άβλαβες σάντη η αμίανον. έπει τοίνιω ο Απρ, ώ πλείτα χρώμεθα η σινέσμου, σεν άκ την αύτην έχει διάθεσιν, άλλα νύκτωρ συκνέται, κ σιέζα το σώμα, κ σιμάγα την ψυχήν είς το δύσθυμον και σεφερνικός, οίον αχλυώδη γινομθύλω και βαρείαν, ανας άνλες δύθυς επθυμιώσι Ρητίνω, Αεραπδίονζες & καθαίρονζες τον άξρος τη διακείσει, ε το σύμφυτον το σώμα]ι συδύμα μεμαρασμούον αναρριπίζοντες, έχεσης τι δ όσμης σφοδρον και καλαπληκλικόν. αύθις δε μεσημβείας, αιδανόμθροι σφόδρα σολλήν ή βαρείαν αναθυμίασιν λόπο γης έλκον α βία τον Ηλιον, & 2 καταμιγνύον α το αίρε, την Σμύρναν έπι-

HEPIATXOMENAIE, Markland. * ra irraida warrer zader] Forte HANTA READS Id.

1 malira M rais ingugyians | Scribe, A' EN Tais leguey, fuffragante Cl, Mark-

* zalapsyróoila] Olim KATAMIT-NYONTEE, vitiofe; candem enim prorfus rationem fequitur atque EA-KONTA, quae vox proxime praecesserat. Hanc quoque correctionem fuam fecerat Marklandus.

M 4

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θυμιώσι. διαλύει γαρ ή θερμότης καὶ σκίδνησι τὸ στωις άμθρον ἐν τῷ Περιέχονοι θολερθν ἢ ἰλυῶ-δες. ἢ γδ οἱ ἰατςοὶ σεθς τὰ λοιμικὰ στάθη βοηθεν δοκεσι Φλόγα στολλήν στοιομύτες, ὡς λεπτιώνεσαν τὸν ἀξρα. λεπτιώνει δὲ βέλτιον ἐὰν δἰώδη ξύλα καίωσιν, οἶα κυπαρίπε β δεκεύθου β στόκης. "Ακρωνα γομῦ τὸν ἰατρθν ἐν Αθήναις τῶς τὸν μέγων Λοιμὸν διδοκιμῆσαι λέγκσι, στῦς κελδίονοι σθακαίειν τοῖς νοσούσιν ώνησε γδ κάθεων ἢ λειμώνων διώδεις λποπνοίας κὰκ ἐλαθτον ἔχειν τὰ σεθς ἡδονην τὸ σεθς ὑγείαν, ψυχρὸν ὄντα Φύσει ἢ σαιετώδη τὸν ἐγκεφαλον ἡρέτμα τῆ θερμότη οἰ ἡ λειότητι διαχεέσας. εἰ δὲ ἢ μα τῆ θερμότη οἰ ἡ λειότητι διαχεέσας. εἰ δὲ ἢ

³ ὖπὸ τὸ μέγαι λοιμὸ] Eam scil. Pestem indicat Autter, quae Pestis Athenas invasit Belli Pelopon. Tempore; cujus elegantem pariter atque accuratum descriptionem videre est apud Thucydidem, Lucretium, aliofque.

ratione integri olim libri scripti erant. Ita Suidas; Manido, Mirdus.
Ita Suidas; Ma

pag. 441. Ed. Bafil. ex Damocratis feriptis metricis defumpta: ita enira Cl. ille. Medicus.

Αίγουλιοι δε τύτο Η Θιών τισιο Έπιθυμιώσι σπιυάσαιλες ώς φράσυ. Αιυπόν λαθόιλες ταφίδα την λιταρυλάτην π. τ. λ.—

- ilra di Aria

"Angila garapifarres in rere no

Bpa xeit roisiles, Oupsion roit Osoit Hand equidem per omnia confentientes invenias Plutarchum et Damocratem, sive Rusum, unde sua habuisse videtur Damocrates. pro Ginnamomo enim, quod apud hujus praescriptum

ΙΣΙΔΟΣ ή ΟΣΙΡΙΔΟΣ. 185

τήν Σμύριαν σταρ' Αἰγυπίως ΒΑΛ καλέσιν, Εξερμίωδυθεν δε τέτο μάλισα Φράζει της ΛΗΡΗ-ΣΕΩΣ ΕΚΣΚΟΡΠΙΣΜΟΝ, έςιν ήν κὰ τέτο μαρτυρίαν τὰ λόγφ της αἰτίας δίδωσιν.

σα. 'Τὸ δὲ Κῦφι, εμίγμα μθρ ἐκκαίδεκα γενῶν σιωτιθεμθρών ἐςὶ, Μέλιτος κὰ Οἴνε κὰ Σταφίδων ἀςὶ, Μέλιτος κὰ Οἴνε κὰ Σταφίδων κὰ Κυπέρε, 'Ρητίνης τε κὰ Σμώρνης κὰ Ασπαλθε ηκὰ Σεσέλεως, 'ἔτι δὲ Σχοίνε τε ηκὰ Ασφάλτε κὰ Θεύε κὰ Λαπάθε, σεθὸς δὲ τέτοις, 'Αρκουθίδων ἀμφοῖν (ὧν τὴν μθρὶ, μείζονα, τὴν ἢ, ἐλάθονα καλεσι) κὰ Καρδαμώμε κὰ Καλάμε. σιωτίθεν αι δὲ ἐχ ὅπως ἔτυχεν, ἀλλα γραμμάτων ἱερών τοῖς Μυρε ψοῖς, ὅταν ταῦτα μιγνύωσιν, ἀναγνωσκομθύων. ³ τὸν δὲ 'Αριθμὸν, εἰ κὰ στάνυ

extat, Cardamomi femina habet Nofter; nam, ut ait Metricus ille,

"Ενιοι δὶ Κινάμωμον ἐ σχόθις βαλεῖο Μίσγυσετ' αὐτὸ Καςδαμώμυ στες-

Porro pro Plutarchi Sejeli, Bitumine Thrya et Lapatho, apud Damocratem extant Bdellium, Spica Nardi, Crocus et Caffia: ni pro OPYOY, verbo nihili, apud auctorem nostrum reponendum sit KPOKOY; facillime enim in re paullo obscuriori, verbisque haud inter se multum diversis errare potuit sive 'Asaysos's: sive Scriba — neque forsan opus adeo arduum sit in ceteris etiam Plutarehum cum Raso et

Danocrate conciliare, fi vel otium fuppeditaret, vel tanti effet.

" pi [pa p inzaidum ynio] " Mix" tura ic. ex 16 rerum faciebus com" pofita": totidem enim faciem numerando describit. Olim absurdissime
extabat MNON. Hanc quoque Rmendationem a Xylandro et Baxtero occupatam demum animadverti.

* Iv. M excise] Legit Bentleius EXINOT: deinde, pro Opés reponit Xylander OPIOT, " cum, inquit ille, " Junci ante fit mentio facta".

² τὸ λὶ ἀριθμὸ &c.] Quantis difficultatibus prematur vera hujus loci Expositio, ex variis ejus absurdisque

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δοκά Τετράγωνο λόπο Τετραγώνε, η μόνος εχων τον ίσον ισάκες λένθμον τῷ χωρίω τὸν ως καίχες αξιμενικον ίσην αγαγέως περοπκόντως, ελάχες αξηπέον εἰς γε τέτο σωνεργεν, αλλά ωλείς αξυ συλλαμεωνομθύων, λέωμαθικάς έχονθα διωάμες, γλυκύ ωνδύμα κλεικόν μεθίνου άναθυμίασι, υφ΄ ἡς ὅτε ἀὴς τρεπόμθω ἐτὸ σῶμα διὰ τῶνοῦς κωθιβρον ὡς δεί, τὰ ποθε ἡμᾶς ὑπινέται ἐπαίωγον ἴχει, κὰ τὰ λυπηρά κὰ σεώτονα εἴν μεθημερινών φροντίδων ἀνου μέξης, οἷον άμμαθα χαλά ἐ διακύει καὶ τὸ φανθασικόν 5 καὶ δεκθικόν ὀνείςων, ώστερ κατοπρον, λπολεαίνει κὰ σωνεί καθαρώτερον, ἐδεν ἡθον ἡ τὰ κρέμαθα τὸν καί τὸ φανθασικόν το καί το φανθασικόν το καί τὸ φανθασικόν το καί τὸ φανθασικόν το καί το φανθασικόν το καί τὸ φανθασικόν το καί το φανθασικόν το καί το φανθασικόν το καί τὸ φανθασικού το καί τὸ φανθασικόν το καί τὸν φανθασικόν το καί τὸ φανθασικόν το καί τὸν φανθασικόν το καί το φανθασικόν το καί τὸν το καί το φανθασικόν το καί το φανθασικόν το καί τὸν το καί το φανθασικού το καί το φανθασικόν το καί το φανθασικόν το καί το φανθασικόν το καί το φανθασικόν το καί τὸν το καί το φανθασικόν το καί το καί το φανθασικόν το καί τ

Interpretamentis videre est. Ex prava autem interpunctione praecipua obseritur obscuritas; totam igitur Periodum sic mecum legas et distinguas:

vis di aestudo (18 n) eráno— esporantidos) inagura énvios sis ya viro escepção, dand TA ensira &c. elim vero extabat ana ensira &c. elim vero extabat ana ensira enterpunctionem, correctionemque exhibent.

Letio: referibas vero, quod a pracfenti litterarum ductu quam minime discedit, HPOEHNOE THNOTTAL Vix quicquam aptius ad fententiam auctoris exprimendam dari potest.

" Aer quippe a fuavi & zuq, exha-" halatione immutatus, corpus fuo motu affectum ut oporteat, (deleo enim vo KAI quod oupa praecedit) et ad fomgum leniter dueit, et in " blandam temperiem fiftit; relaxat " insuper solvitque molestiam ac ve-" hementiam diurnarum curarum? Sec. quod autem de Somne inducendo priora illa dicta funt, ex iis quae ftatim fequuntur colligi potest; quali dixerat, "neque ad Somnum tantum " alliciendum valeant hujus mixtu-" rae exhalationes; fed facultatem etiam animi imaginatricem et fom-" niorum capacem inftar speculi lae-"vigat" &c. In emendatione hac Ben-

ΙΣΙΔΟΣ ή ΟΣΙΡΙΔΟΣ. 187

λύρος, δίς έχεινο σες το ύπνων οι Πυθαγόρίοι. το έμπαθες η άλογον της ψυχής εξεπάδοντες इसका में अक्ट्रांस किंग्रीहर में पूर्व के किंग्रियान किंग्रिय κις μθρι την αίδησιν δασχείπεσαν ανακαχείται. σολλάκις δε σάλω αμβλιώα και καλησεμίζα 6 dax soppies in the super the avance to fare parion λαότητω. Θαπερ ένιοι των ιστρών τον ύπνον έχ γίνεως πέγεσιν, όταν ή της τροφής αναθυμίασις. οίον έρπεσα λέως σει τα σπλάγχνα ή ψηλαφώσα, 7 του τινα γαργαλισμόν. το δέ Κύφι χεώνται ε το ταπ η κράμαπ σινόμθρον γάρ δοκεί τα έντος καθαίζειν, Κοιλίας μαλακ]ικόν.

שם "אולט לב דצדשי, " צחדויות עובי בקוו בף ביוו בף ביוו

Bentleium mecum consentientem habeo. Baxterio legit ΠΡΟΣΗΝΩΣ IKNOTTAI. Markland. ΠΡΟΣΗΝΩΣ THINOTTAL: qui mecum quoque

omittit KAI ante σρμα.

su duelindo dusque] Vno praeterca verbo auctior elt Lib. MS. Petav. quippe qui MOPION post oreign exhibet: quod tamen verbum, more fatis ufitato, omitti potest.

diaxiopiror diakopáror] De novifima voce dubito: nifi velis ANAAOMATA dici minutissimas illas corporum particulas, quae, secun-dum quorundam Philosophorum opiniones, ex superficiebus eorum continuo fluitant. Forte, ANAOYMIA-EEON.

would rua] Lege won rua. Markland.

* τῷ dì Kũp, χροίλαι & σόμαλι & upapali] Nam, ut ait Damocrates

ille apud Galenam, (ut supra)
Tris di mi ross messimona "H sal Ti y' Tregor ownay grow if-Stochuske

Him didóaou os deaxum ro pag-

quod vero extat nà mounds nà ngamals, notandum arbitror, postremas voces,
KAI KPAMATI, supervacaneas este, non: sal Legen
et ex Glossemate in Textum de Jum Katapuari.

farin på drie iegorakia è opieoas mpos &c.] Abfurdiffima eft haec

HAOTTARXOT HEPI

A. 06 atter

Ηλίε η σμύριαν ιδούς την Σελώνην των Φυτών επδακρυόντων των δε * το Κυφι συυτιθέντων έξη α νυκτί χαίρα μάλλον μοπε όσα συλύμασι ψυχeois in mucis in doctors in Dyegmon Thepeds The Ouner. 3 emei to the Huseges pas er per est noi annous (i tov HAsor to Mirdage ogas onolv sentins d'ailéegs) à s de vuille evos ane exegu μα η σύμμιγμα σολλών γέγονε Φώτων η δυνάμεων, 7 οίον σπερμάτων, είς εν δπο σταντός ά-

50 forth vera lactio est mpos THE ELEKY THE rem, ust typorem.

Lectio, neque diutius tolerari potest: quippe quae neque conftructioni, neque argumento Auctoris fatis faciat: Platarchum vero fic fibi restituas, entin wir isu lever Hair eal EMTP-Resett and Sengum: NA, with TON HATON F police (vel TOTTON # pol.) indanguirler. Sc. " Praeter vero rationes supra memo-* tatas, refina et myrrba Solis funt " opus, (Plantis quippe bis ad Solis QUTOV VI. a calo-is aeffum defudantibus,) mane igitur " primo, et meridie has jure adolent : " earum vero quae in zuo, compo-" nuntur Plantarum, funt quae nocte " magis gaudent - mixturam igitur "illam vesperi adolent"- ZEAH-NHN igitur hoc in loco neutiquam stare posse, satis est manifestum. Quo enim jure myrrba EPFON H-AIOT dici potest, fi ad lunam exacfluet baec Planta? Quaenam porro inter Myrrham, eafque fpecies, quae ad zvos compositionem pertinent, diflinctio effet, fi et Myrrba quoque Luna, nocteque magis gauderet? ad-

dit porro Auctor in sequentibus, ixalva A (Refinam feil. et Myrrbam) 20' nikie yénen igen, quod neutiquam fecifiet, fi vel paullo ante dixisset Myrrbam effe 🕇 opher HPOE THN ERAHNHN indusposition. Sed hacc fatis in re manifesta.

* τὸ κῶφι σύθιθέθων] Forte, ΕΙΣ

τὸ κῶφι. Νεφωραφω.
3 iwil] Scribendum est omnino EHEITA: novum enim orditur argumentum Auttor.

+ à wirdages. 1 Olympion. I. ubi vulgo legitur EPHMAE. Markland. 5 6 di vuntaparde alip.] Hacc lectio eft Edd. Aldin, et Bafil. antea ferebatur & KAI PURT.

 εςᾶμα <u>καὶ</u> σύμμιγμα.] Olim +
 ΚΡΑΜΑ ΣΤΜΜΙΓΜΑ. Noftram vero Lectionem exhibent Edd. Aldin. et Bafil.

7 olor omeguatur.] Sc. " Quae, et veluti femina, in unum ab omni-" bus aftris confluent"! ain' vero? num ea seminum natura est et vis,

ΙΣΙΔΟΣ ή ΟΣΙΡΙΔΟΣ. 189 σρε καλαρρεόντων. εἰκότως ομώ ἐκεῖνα μεν, ώς άπλα κ αφ' κλίε την γύεσιν έχοντα, δι ημέρας, ταῦτα δέ, ώς μικτα κ σαντοδασα ταῖς σοιότησιν, δέχρμένης νυχτός, έπθυμιώσι.

quod in unum semper fluere tendant? Unde Hordes atque Tritico, atque id genus aliis feminibus nova illa qua. litas? correctione igitur omnino est opus; sin rescribas PEYMATAN, om- "omnibus stellis constuunt".
mutamum: Distinctio solim ponema post corquiror

CONTRACTOR STATE A STATE OF THE STA

nia tibi fana et perspicua praestabo: - " Nocturnus vero aer mixtus eft " et temperatus e variis Luminibus, " quae, veluti rivuli, in unum ab

isi zolina ośraliza or a militario de como como como como como mento de de de-मार्च के देवी किया राक्ष की पान है नाम के में बेहर है है। Line to the summer of the second of the second the state of the s in ladder year thing in and little is the best need count given it is not to be sufficient An and the first of the second The state of the s

PLUTARCH'S TREATISE

O F

ISIS and OSIRIS,

Translated into English.

PREFACE,

PREFACE,

DOTARDET

HE following Sheets are a Translation of the preceding Tract of Plutarch ready twice attempted in English; the first time by Philemon Holland, and afterwards by M. Baster. The present Vertion is very different from both these, but whether it be presented them, must be submitted to the determine n of the candid Reader, who has leifure enough to compare them, and skill fufficient to judge of their merit -Dr. Holland's character, as a Translator, is too well known to imagin that it can interfere with any new undertaking of this kind. Mr. Baxter indeed was an excellent Scholar, and had carefully fludied his Author, as appears from the many welljudged Rimendations he has made in the Text of the Original but his Werfion, I fear, has neither Elegance enough nor Coherence to please the delicacy of an Buglish Reader; like a heap of Stones and Sand without Cement, his work is little better than a mere mais of aterials rough and unpolithed, without beauty

ecne

Person of this celebrated Track, however well in general this Gentleman may have deserved of our Philosopher, wants much of that accuracy and exactness, which is so highly, and justly enough, commended in other parts of his great personnance. Nor would the Littin Translations better cleape our Centure, were we enclined to examin them with severity, either the stiff, precise and verbal one of the lander, or the more lax, gay and luxuriant Paraphrase of Gruserius—But, its to be hoped, the great difficulty of comprehending our Anathor's meaning in several parts of this Treatile, owing as well to the abstracted nature of his Subject, as to the almost infinite errors of Gopyists and Transcribers, will the more easily entitle us all to the indulgence of the intelligent Reader.

Who lived feveral hundred years fince, to go along with his thoughts, to trace, purfie, and connect his feveral Ideas, to express them with Propriety in a Language different from that they were conceived in, and lastly to give the Copy all the Air and Spirit of an Original, is not so easy a task, as it may be perhaps deemed by those who have never made the attempt. The

The very few good Translations of the learned Auctors into our own Language will fufficiently justify the truth of this Observation but if any one still doubts it, let him take the first Section of the Book before him, and make the experiment himself whom the experiment himself

Me It must be confessed indeed, the difficulty of translating will be ever greater or leffer, in proportion to the different Manner and Stile of the Author to be translated. It will require for example, more intention of Thought, more labour and application of mind to put an Aristotle or a Sallust into an agreeable, near, and well-fitted English dress, than it does a Plate or a Livy. In the former instance, the Ore lies deep, nor, when the Vein is found, is it an easy task to separate it from that foreign mixture, which adheres to closely to it: in the latter, the thining Mettal lies upon the furface, washed off from the Mine by that constant Flow of Eloquence, which is ever running over it Plurarch, give me leave to fay in my own defense, must be reckoned in the former Class, amongst those Authors, who do not so easily take the Stamp of our English manner of Composing and Language. For to give algeneral view of his Character as a Writer His Sentiments are, for the most part, easy, M 2 genegenerous many state, though fometimes per-limit a little too refined, and abbrate, in influ-enced by the Publications, though matural and telephys his Workstone, though matural and easy enough in the main, are fometimes too quick, abrupt, and not always emonly agree-able to the strict rules of Connections his Digraffon are frequent, fulden, and some-times without warning, though always full of Deutning and Entertainment of schrindeed as might be expected from a man of sufficie reading, great vivacity of thought, and a warm fancy: his Language, in general, is excellently well cholen, expressive, nervous, concise, the concernes perhaps a little too intricate, and so concretions vely close, that it must be than the interior into a length, before it can be made intelligible in another Dialect. This Periods there which is the words of Ma. Morgan in his Professer only English Translation of Platarch's Morals) "his Periods, I tay, are frequently to be hopplied, Chains as it were to be filled up, may Translations are to be made for him, which conduct the Reader from Thought to Thought: the Becompounds "efpecially require Periphrales, they are like "especially require Perphases; they are side Dones one within another, and you must wake them all out, if you would show any a thing string difficate but he that is so servicly superstitions that he will not deviate from this Author a hair's breadth, must necessary the subset of the must have been taken in the following Version of adding a little in some places to the original Text in order to render the Connection of the whole more easy and obvious to the English Reader.

MOITQUOSTAT

Treatife, I shall now venture to lay before the Reader, what I presume to be the true Hillanial Explanation of this so-much-celebrated Mythology of Ise and Oscie—If farther proof be thought necessary for what shall be advanced, than what arises from the perusal of the Work before us, this perhaps may be offered bereaster, if ever the Translator should meet with a proper opportunity to publish the observations he has made upon the Antiquities of Ecops, its sacred and prophase History, its Chronology and Mythology.

Andion of the world by the Deluge be true,

u thing

м 3

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as all Christians admit, or all least ought to admit, it may easily be evinced, that no part of the Amediturian History of Egypt can put they be now extant of a most we do barger

Agreeably then to the Mafale narration, we may with probability conclude that this Country began to be repeopled about a hundred and thirty years after the Flood, by a Colony of Afairir under the conduct of Hamor Cham the fon of Noab—Hence is Egypt frequently termed in Scripture the Land of Hamor Cham, and in prophane Antiquity, Chemia: hence, tis not unlikely, the Nome Chemis derived its name together with the chief City of its Jurisdiction: upon this fame foundation likewife it is, that the Greek Historians, from the information of the Egyptian Priefts, tell us that Helius, or the San (that is, Ham, or Chamma in one of the most early, if not the original dialect of the World) first reigned in this land.

During the Government of Ham (Ammon Ouranus or Helius) the first Planter of the Colony, the People must have been but few, the lower parts of the country, from the nature of its River, very boggy, the upper full of trees and bushes, and the Land in general, though of itself exceeding fertile, rough and un-

uncultivated What Arts and Sciences they had formerly known and practised in Afia, the remains of the ancient World, were now little regarded by them, wholly occupied as they were in providing themselves a subliffence in their new Settlement: their civil Polity was not as yet brought to any perfection : their religious Notions must have been nearly the fame with those of their great Ancestor Noab History makes more especial mention of the five following children of Ham, Typho, Ofiris, Aroueris, If and Nepthys. Typho according to the cultom of those ancient times, married his fifter Nepthys, as Ofiris, Mefore, Metzor, Mitzroim, or Menes, (for I take all thefe names to have originally belonged to the fame person) information of the Edwardsh Prieffs, with bib Woon the Death of their Father, the care of the growing Colony was committed to Ofiris; though Typho (if we may believe the express

testimony of Synesius) was the elder Brother. The Wildom, Humanity and Goodness of the Former being judged more proper qualifications for the government of an encreasing and unfettled multitude, than the rash, fierce and favage disposition of the Latter will be lo stur la Nor did the new King disappoint the most fanguine expectations of his countrymen. For, full

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iden of his great Ancellor While. nght and encouraged them to clear the Breid, and to meligrate their willing many Liquor by the help of Barly and the face of the Vine; he moreover influenced them in the art of building Houses of more Militing materials, he perswarled them to dive together in Towns, he regulated their Onformation of Laws. He incited them to a manual. Commerce with the neighbouring Colonies as well as with one another, and in a word sompleted their civil Establishment. The ausient Antedilavian year of 360 days, by the affifunce of his Brother Aroustis (Thorb, Herconformity to the present course of the Sun's Mevolution, to 36 g days His wife Ific Abenda Mineria or Green forms likewife to have been women of a more than ordinary frength of mind, bravely seconding her Husband in all hisgenerous undertakings for the Improvement and Good of their Country. Nor were their great merits overlooked by their grateful fubas the supreme benefactors of Egypt, as the first King and Queen of the land, or auther, as the Foundets of their State and Nation or evol acc The · buse

d'The affairs of his own Country being fully fettled either by invitation boof his frontaneous motion, accompanied with great multitudes of People Oficie travels to the Goe lonies of his brethren, which were stow levery where fettling in Arabin, Phenicia, Syria, they infiniting them in all those Are and Means of cafer and more elegant life, which he had invented for the use of his own fabjects dis Expedition was wholly peaceful, and had no thing of War in it. Ifis was left regent of the kingdom during his absence with the wife Aroustis or Mercury for her Counsellor of mos But not all his illustrious actions were fuffice cient to fectire Oficis from the treacherous attempts of the ambitious Typho, who, enraged at his brother's being preferred before him in the affections of the People, and envious of his still-growing glory, was resolved by any means to defluoy him, and to raise himself upon his min Jealoufy however feems to have given: the finishing ftroke to his irreconcilable blad tredis For his wife Nepebys, falling in love with the King, had found means to deceive him under the appearance of Ifs, and to have a as the supreme benefactors of Egymid vicilities of Topbo begins his destined revenge by mak ing love to the Queen during Oficial absence; The and

and, if we may credit fome late retailers of Egyptian Mythology, fo far disceeded in his iniquitous scheme, as to perswade her to be treacherous to her Husband's bed However upon the Kingdom itself he durit not as yet make any direct attempt; the conftant vigilance of Arouseis, the affection of his fubjects. and the forces he had with him effectually fecuring Ofirir from the attacks of open violence. Upon his return into Egypt therefore, the King finds every thing peaceable and quiet; by this means his suspicions, if he had any are Julled afleep - This open and eafy temper of his Brother furnished the cruel Typho with the opportunity he wanted, he circumvents him by Fraud, murthers him, and reigns the Crown, charges ham with I best sid in

The almost inaccessible marshes of Egypt preserved Orus, the son of Ofiris, from the sury of his Uncle. Here, together with his Bastard brother Anubis, the child whom Nepthys is supposed to have had by Ofiris, was he educated, and in these lonely regions inspired with proper sentiments of hatred against the base Murtherer of his Father. The ancient Friends of his Family daily resort to him: his Mother sinds an opportunity to join him from Phanicia (whither she had sted with her husband's body,

body, as foon as he was flain; many of his own Party defert the Tyraht. At length it comes to an Engagement, wherein Typho is defeated, taken Prifoner, and committed to the cuftedy of Ific. But, whether on account of their Relation, or for some other reason, the peimits him to make his escape. This unexpected act of mercy so extreamly irritated Orus, that he immediately deprived his Mother of the privilege, which she seems hitherto to have enjoyed, of being his Partner in the kingdome the difference however was soon accommodated through the intercession of Hermes.

Typho once more draws an army together, and in order to weaken his Advertary's title to the Crown, charges him with Illegitimatry This was an accufation too confiderable to be flightly passed over, the Matter is referred to the examination of their common Relations the chief men of the Country, by whom, through the especial assistance of Aroueris or Mercury the legitimacy of the Son of Ofiris is fully established When nothing else would do, the Tyrant once more has recourse to Arms but is again discomfitted in two Engagements, and in the latter of them, as is most probable, flain cas (whither the had fled with her hullshaid body Peace Peter being nave releared to the Kingdome and the Grown completely fettled in Oras; Ifis, in order perhaps to vindicate harfelf from the imputation of having been too familier with the grand enemy of her family, and of hating treacherously permitted him to make his escape, becomes extravegent in the honour he pays her dead husband's memory: the cross Monuments to him in feveral parts of the qually celebrated with all the marks of the utmost forrow, with Hymns and Songs proper to so dolchil an occasion; Festivals are moreover inflituted, according to the cultom of those early ages, commemorative of their deli-verance from the Tyrant and other the most striking parts of the above-mentioned History. The people readily came into any proposal, whereby they might more effectually express their detestation of Typho, and manifest the grateful regard they paid the memory of their murthered Prince. Even the neighbouring Na-tions of Syria, Phenicia, &c., as they had learned the use of Gorn from Egyps, still carried on a Commerce with this Nation for that uleful commodity, and had experienced the benefit of other the wife institutions of Ofiris, form to have joined with his own subjects in annually cele-LIA

delibiting his Daneial River, and in which tefitmenties of their great gravitude and elterna
libital memory, or aparitan abroom, and amay
delete the appears to have been the grounds
work, and original butte as its were of the
fubliquent Mydiology, cleared from all that
mighty heap of rubbith and confuling, which
both And and Pancy from the industries of the
have thrown upon it: it is no other in walls,
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what of the Roystan State, its first Kings and
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What feems then to have yielded occasion to all those numerous, uncertain, and even contradictory additions of later. Age, so the abfurd Pictions of Mythologists, the wild inventions of Poets, the frigid Closes of Pictorians, other interested Explications of Philosophers and Speculatific of all forts, what gave occasion, I day, to all that javing and incomfisher chaos of Dearning, which has, with so much oftensation, been thrown our upon this output, was the manner in which this anticate littery byblical Pictures imitative of the events above mentioned, in Signiand Symbols rather than in those mentioned, in Signiand Symbols rather planning those more explicit Records of an ention.

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Alphabet of Letters of Roselar, this was one of the first at built, if not the most anticht known way of inscribing the memory of past actions to postulty, not only in Egops but in most other the untutored Nations of the world, has, I think, been evinced with great force of reason and historical probability by the learned Mr. Warburton in the 2d Volvof his Divine Legistion of Moses.

Thus, in the Inflance before us, according to this imitative, or picture-manner of writing, when they intended to express Ofirish they would naturally attempt the Figure of a Man adding thereto an Eye and Scepter, in order to denote his Power together with his great skill and vigilance in the art of Government. The exceeding usefulness of the Ox in all the fervices of life, rendered this animal another very expressive Symbol or Representation of that good and benevolent Prince, to whole care and continual labour for the common good they owed fo many fingular advantages. The Howk and Serpent would denote other his excellent Qualities, according to the notions they entertained of these Creatures - I/is, the wife and constant assistant of Ofiris in all his under takings, could not be better characterized than under the fimilitude of a Charles watchthem.

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boul Dog would fland for an apt Symb of that faithful Guardian of the State, as well a royal family. Argueris or Mercury s and again by what other Emblems could the Stupidity the Malion Luft and Cruelty of the brun Typic be more fitly conveyed to posterity, than by the Ass, the Crocodile, and the Sea-Horse? In a word, all that was good and excellent in nature, in the Earth, the Water or the Air, as far Be it would fall within the compals of their narrow notice and observation, would be made fignificative of the great and good qualities of their beloved Ofiris, and his other fellow labourers for the public interest: as on the other hand, all that was mean, contemptible, and hated by them would become symbolical of the detered Typho and his affociates Might not a whole History be furnished out upon these Principles? No doubt but it might but then such History must ever remain of ambiguous equivocal, and uncertain interpretation. The Egyptians, nor perhaps any other Nation of the then-world, had as yet well learned to abstract their Ideas, and to form mixt modes or combinations of different properties comprehended under the fame general term: they had therefore no other way of expressing the moral intellectual Endowments as we now call them. watch-

ERRATA in the Translation.

P. 18. line 29. formonth, read mouth.
P. 19. line 19. for to, read 16.
P. 25. line 6. for Gudle, read Guds.
P. 24. last line, for does always, read does the blungs.
P. 103. line 25. for infests, read infests.

PLUTARCH'S TREATISE

O F

ISIS and OSIRIS.

Translated into English.

INTRODUCTION

I, HO' it be the wife man's duty, O CLEA, to apply to the Gods for every good thing which he hopes to enjoy; yet ought he more especially to pray to them for their affiftance in his fearch after that knowledge, which more immediately regards themfelves, as far as fuch knowledge may be attained: in as much as there is nothing, which they can bestow. more truly beneficial to mankind, or more worthy themselves, than truth. For whatever other good things are indulged to the wants of men, they have all, properly speaking, no relation to, and are of a nature quite different from that of their divine donors. For 'tis not the abundance of their gold and filver, nor the command of the thunder, but wisdom and knowledge which constitute the power and happiness of those heavenly beings. It is therefore well observed by Homer, and indeed with more propriety than he usually talks of the Gods, where, speaking of Jupiter and Neptune,

he tells us, that "both were descended from the same "parents, and born in the same region, but that Jupiter" was the elder and knew most"; plainly intimating hereby, that the empire of the former was more august and honourable than that of his brother, as by means of his age he was his superior and more advanced in wisdom and science: nay, 'tis my opinion,' I own, that even the blessedness of that eternity which is the portion of the Deity himself, consists in that universal knowledge of all nature which accompanies it: for abstracting from this, eternity might be more aproperly stiled an endless duration, than an enjoyment of existence.

2. To defire therefore and covet after truth, those truths more especially, which respect the divine nature, is to aspire to be partakers of that nature it self. and to profess that all our studies and enquiries are devoted to the acquisition of holiness; an employment furely more truly religious than any external purifications, or mere fervice of the temple can be - But more particularly must such a disposition of mind be highly acceptable to that Goddess to whose service you . are dedicated; whose especial characteristics are wisdom and meditation, and whole name it felf feems to express the peculiar relation which she bears to science. For Is, according to the greek interpretation of the word, fignifies knowledge; as does the name of her professed adversary Typho, Infolence and Pride, a name therefore extremely well adapted to one, who, full of ignorance and error, tears in pieces and conceals that boly doctrine, which the Goddess collects, compiles and deli-

delivers to those, who aspire after the most perfect participation of the divine nature; a doctrine, which by commanding a steady perseverance in one uniform and temperate course of life, and an abstinence from particular kinds of food, as well as from all indulgence of the carnal appetite, restrains the intemperate and voluptuous part within due bounds, and at the fame time habituates her votaries to undergo those austere and rigid ceremonies which their religion obliges them to observe - The end of all which is, that by these means they may be the better prepared for the attainment of the knowledge of the first and supreme Mind. whom the Goddess exhorts them to search after, as dwelling near and constantly residing with her. For this reason is her temple, in the same language, called Iseion; alluding to that knowledge of the eternal and self-existent Being, which may be there obtained, if it be properly approached, with due purity and fanctity of manners.

3. This Goddess is moreover said by some authors, to be the daughter of Hermes, and by others of Prometheus, both of them samous for their philosophic turn of mind; the latter being supposed to have first taught mankind wisdom and foresight, as the former has the reputation of having invented letters and music — For this same reason likewise they call the former of the two Muses at Hermopolis, Iss, as well as Justice; she being none other, as 'tis said, than Wisdom pointing out the knowledge of divine truths to her votaries, the true Hierophori and Hierostoli — Now by the former of these are meant, such who carry about them locked up

in their fouls, as in a cheft, the facred doctrine concerning the Gods purified from all fuch superfluities, as fuperstition may have annexed to it; whilst the holy habit, with which the latter of them adorn the statues of these Deities, partly of a dark and gloomy, and partly of a more bright and shining colour, seems aptly enough to represent the notions, which this doctrine teaches us to entertain of the divine nature itself, partly clear and partly obscure. And for as much as the Devotees of Is after their decease are wrapped up in these facred vestments, is not this intended to fignify, that this boly dostrine still abides with them, and that this alone accompanies them in another life. For as 'tis not the length of the beard, or the coarseness of the habit which makes a philosopher, fo neither will those frequent shavings, or the mere wearing a linnen vestment constitute a votary of Is; but he alone is a true servant or follower of this Goddess, who after he has heard, and been made acquainted in a proper manner with the history of the actions of these Gods, searches into the hidden truths which lye concealed under them, and examines the whole by the dictates of reason and phiservice of the constitution of a popular to losophy.

4. Nor indeed ought such an examination to be looked upon as unnecessary, whilst there are so many ignorant of the true reason even of the most ordinary rites observed by the Egyptian priests, such as are their shavings and wearing linnen garments—Some indeed there are, who never trouble themselves to think at all about these matters; whilst others rest satisfied with the most superficial accounts of them: "They pay a

" pecu-

"peculiar veneration to the Sheep, therefore they think " it their duty, not only to abstain from eating their "flesh, but likewise from wearing their wooll".-"They are continually mourning for their Gods, "therefore they shave themselves" -- "The light "azure blossom of the flax resembles the clear and "bloomy colour of the ethereal sky, therefore they "wear linnen" — whereas, the true reason of the institution and observation of these rites is but one, and that common to all of them - the extraordinary notions they entertain of cleanliness; persuaded as they are, according to the faying of Plato, that "none but "the pure ought to approach the pure" -- Now no superfluity of our Food, or in general, no excrementitious substance is looked upon by them as pure and clean; fuch however are all kinds of wooll and down, our hair and our nails. It would be the highest abfurdity therefore for those, who, whilst they are in a course of Purification, are at so much pains to take off the hair from every part of their own bodies, at the fame time to cloath themselves with that of other animals-fo when we are told by Hefiod " not to pare " our nails, whilst we are present at the festivals of the "Gods", we ought so to understand him, as if he defigned hereby to inculcate that purity, with which we ought to come prepared, before we enter upon any religious duty, that we have not to make ourselves clean, whilst we ought to be occupied in attending to the folemnity itself- Now with regard to flax, this springs up immediately out of the immortal earth itself; and not only produces a fruit fit for food, but moreover fur-N 2

furnishes a light and neat fort of cloathing, extremely agreeable to the wearer, adapted to all the various seasons of the year, and not in the least subject, as is said, to produce or nourish vermin: but more of this in

another place.

5. Now the priefts are so exceeding scrupulous in labouring to avoid every thing, which may tend to the encrease of the abovementioned excrementations fabstances, that, on this account, they abstain not only from most forts of pulse, from mutton and swines-flesh, but likewise, in their more solemn purifications, they even exclude falt from all their meals - as well indeed for many other reasons, but especially, because it provokes their appetites, and incites them to eat more than otherwife they should. For that falt is accounted impure, because, as Aristagoras tells us, many little insects are catched in it, whilst it is hardning, and are thereby killed, is altogether triffling and abfurd - 'Tis from these same motives likewise, that they give the Apis. his water from a well particularly fet apart for this purpose, restraining him entirely from drinking of the Nile; not indeed that they look upon this river as impure, and polluted by reason of the Crocodiles that are in it, as some pretend; (for there is nothing which the Egyptians have in greater veneration than the Nile) but because its waters are observed to be particularly nourishing and fattening: but this is a habit, which they endeavour all they can to avoid as well in the Apis as themselves, studious as they are, that their bodies may fit as light and easy about their souls as possible,

and that their mortal part may not oppress and weigh

6. The priests of the Sun at Heliopolis never carry any wine into their temples, looking upon it as very indecent for those who are devoted to the service of any God, to indulge themselves in drinking, whilst they are under the immediate inspection of their Lord and King - Those indeed of the other Deities are not altogether fo fcrupulous in this point, making use of it, tho' fparingly, unless at some of their more solemn purifications, when they totally abstain from this liquor, giving themselves up wholly to study and meditation, hearing and teaching those truths which regard the divine nature. Even their Kings themselves, as being of the order of Priefts, have their wine ministred to them according to a certain measure prescribed in the facred books, as we are told by Hecataeus: and it is but fince the reign of Psammetichus, that even this cuftom has been introduced. For before that time they drank no wine at all; and if they made use of it at any time in their Libations to the Gods, it was not because they looked upon it, as in its own nature acceptable to them; but they poured it upon their altars, as the blood of those enemies who formerly had fought against them. For they look upon the vine to have first sprang out of the earth, after it was fattened with the carkaffes of those, who fell in the wars against the Gods. And this, fay they, is the reason, why drinking its juice in great quantities makes men mad and belide themselves, filling them as it were with the blood of their own ancestors - These things are thus related by Eu-N₄

Eudoxus in the second book of his Geographical History, as he had them from the priests themselves.

7. As to fea-fish, the Egyptians in general do not abstain from all kinds of them; but some of them from one fort, and some from another. Thus, for instance, the inhabitants of Oxyrynchus will not touch any that have been taken with an angle: for as they pay an efpecial reverence to the Pike, from whence they borrow their name, they are afraid, left perhaps the hook may be defiled, by having been fome time or other employed in catching their favourite fish. The people of Syene in like manner abstain from the Phagrus, or Seabream. For as this fifth is observed by them to make his first appearance upon their coasts just as the Nile begins to overflow, they pay an especial regard to these voluntary messengers as it were of that most joyful news-The priefts indeed entirely abstain from all forts in general; and therefore upon the ninth day of the first month, when all the rest of the Egyptians are obliged by their religion to eat a fryed-fish before the door of their houses, they only burn them, not tasting them at all -affigning two reasons for this custom, the first and most curious, as falling in with the facred philosophy of Ofiris and Typho, will be more properly explained in another place; the fecond, and indeed the most manifest and obvious, as that fish is neither a dainty, nor even a necessary kind of food, seems to be abundantly confirmed by the writings of Homer, who never mentions either his delicate Pheacians, or the people of Ithaca, (tho' both of them islanders) as ever feeding upon them; nor even Ulyffes's compa-

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nions themselves, during their so long and tedious a voyage, till they were reduced thereto by extreme necessity—In short, they look upon the sea as forced as it were out of the earth by the power of fire, and consequently to lye out of nature's confines, they regard it not as a part of the world or one of the elements, but as a preternatural, a corrupt and morbid excrement.

8. Thus much therefore may be depended upon. that the religious rites and ceremonies of the Egyptians were never instituted upon irrational grounds, never built upon mere fable and superstition, but founded with a view to promote the morality and happiness of those, who were to observe them, or at least to preferve the memory of fome valuable piece of history, or to represent to us some of the Phenomena of nature. Such, for inflance, is that abhorrence which the priefts express for Onions - For that this detestation was owing to the loss of Dietys, who, whilst he was under the guardianship of Iss, is supposed to have fallen into the river and to have been drowned as he was reaching after some of them, is altogether improbable - No, the real occasion of their abstaining from this plant is, because it is observed to flourish most, and to be in its greatest vigour upon the wain of the moon; as also, because it is entirely useless to them either in their feasts, or in their times of abstinence and purification; in the former instance forcing tears from those who make use of them, as in the latter it tends to encrease their thirst. For much the same reason likewise they look upon the Swine as an impure animal, and to be avoided, observing it to be most apt to engender upon the decrease of the moon, and that those who drink its milk are more subject to the leprosy and such-like cutaneous disorders than others - This custom however of abstaining from swines-flesh is not observed at all times alike; for these who facrifice a fow to Trobo once a year at the full of the moon, afterwards eat its flesh; giving this reason for their practise, that Typho. being in pursuit of this animal at that feafon of the moon, accidentally found the wooden cheft wherein was deposited the body of Ofiris, which he immediately pulled to pieces-This flory however is not generally admited, there being fome who look upon it, as they do many other relations of the fame kind, as founded upon forme mistake or missepresentation - Thus much however all agree in, that so great was the abhorrence which the ancient Egyptians expressed for whatever tended to promote luxury, expence, and voluptuoufnels, that in order to expose it as much as possible they erected a column in one of the temples at Thebes full of corfes against their king Meinis, who first drew them off from their former frugal and parfimonious course of life - The immediate occasion of fetting up this pillar is reported thus; Technatis, the father of Bocchoris leading an army against the Arabians, and his baggage and provision not coming up to him as soon was expected. was hereupon obliged to eat of some very mean food which accidentally fell in his way, after which laying himself down upon the bare turf he slept very foundly; this gave him so great an affection to a mean and frugal diet, as induced him to curse the memory of Meinis, and by the persuasion of the priests, to make those

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those executions publick by engraving them upon a

o. Now the Kings of Egypt were always taken either from amongst the Soldiery, or the Priests; the former order being honoured and respected as noble on account of its valour, as the latter was for its wildom. If the choice however fell upon a foldier, he was immediately initiated into the order of Priefts, and by them instructed in their abstructe and hidden philosophy-a philosophy for the most part involved in fable and allegory, and exhibiting only dark hints and obfoure refemblances of the truth. And thus much even the priefts themselves infinuate to us in many instances. particularly in those Sphinnes, which they seem designedly to have placed before their temples, as types of the aenigmatical nature of their Theology. To this purpose likewise is that inscription, which they have engraved upon the base of Minerva's statue at Sais, whom they look upon to be the fame as Ifis, "I am every " thing that has been, that is, and that shall be: nor " bas any mortal ever yet been able to discover robat is " under my veil". In like manner the word Amoun, (or as 'tis expressed in the greek language Ammon) which is generally looked upon as the proper name of the Royptian Jupiter, is interpreted by Manetho the Sebennite to fignify concealment, or fomething which is hidden. Hecataeus of Abdera indeed tells us, that the Egyptians make use of this term when they call out to one another; and if fo, then their invoking Amoun, is the fame thing as calling upon the supreme being (whom they suppose bidden and concealed in the universal nature) to appear appear and manifest itself to them .- So cautious and referved was the Egyptian wisdom in those things

which appertained to religion.

10. And this is still farther evinced from those voyages, which have been made into this country by the wifest men amongst the Greeks, by Solo, Thales Plate, Eudoxus, Pythagoras, and, as fome fay, even by Lycurgus himself, on purpose to converse with the priefts.—And accordingly we are told, that Eudoxus was a disciple of Chonuphis the Memphite, Solo of Sonchis the Saite, and Pythagoras of Oinuphis the Heliopolite. But none of these philosophers seem either to have been more admired and in greater favour with the priests, or to have payed a more especial regard to their method of philosophising than this latter, who has particularly imitated their mysterious and symbolical manner in his own writings, and like them conveyed his doctrines to the world in a kind of riddle. For many of the Pythagoric precepts come nothing short of the hieroglyphical representations themselves; such for instance are these, "eat not in a chariot", "fit not upon a bushel or choenix", "plant not a palm-tree", " ftir not the fire within doors with a fword",-Nay 'tis my opinion, I own, that when the Pythagoreans appropriate the names of several of the Gods to particular numbers, as that of Apollo to the unit, of Diana to the duad, of Minerva to the seven, and of Neptune to the first cube, 'tis my opinion, I say, that in this they allude to fomething, which the founder of their Sect faw in the Egyptian temples, to some ceremonies performed in them, or to fome fymbols there exhibited. 1757 Thus Thus their great king and lord Ofiris is represented under the hieroglyphic of an eye and scepter, (the name itfelf fignifying many-eyed, as we are told by fome, who would derive it from the words Os and Iri, which in the Egyptian language have that import) as a beart placed in the midst of a staming censer is made use of by them to characterise the beavens, which by reason of their being eternal never are confumed or wax old. Much in the same stile are those statues of the Judges at Thebes without bands; with their chief or president at their head with his eyes turned downward, fignifying hereby that justice ought neither to be accessible by bribes. nor guided by favour and affection. Of a like nature is that Beetle which we see engraven upon the fignets of the foldiers; for there are no females of this species. but all males; who propagate their kind by cafting their feed into those round balls of dirt, which they form on purpose, providing thereby not only a proper nidus for the reception of their young, but nourishment likewise for them as foon as they are born.

lations, which the Egyptians give of their Gods, their wanderings, their being torn in pieces, together with many other accidents of a fimilar nature, which are faid to have befallen them, remember what has been just now observed, and affure your self, that nothing of what is thus told you is really true, or ever happened in fact. For can it be imagined, that it is the Dog himself, that is thus reverenced by them under the name of Hermes? they are the qualities of this animal, his constant vigilance, and his acumen in distinguishing his friends from

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his foes, which have rendered him, as Plate expresses it, a fit emblem of that God, who is the more immediate patron of reason. Nor can we suppose it their opinion, that the Sun like a new-born infant springs up every day afresh out of the Lotus-plant. - "Tis true indeed, they do characterise the rifing-fun in this manner, but the reason is, that they may hereby fignify to us, that it is maisture to which we owe the first kindling of this luminary. In like manner, the cruel and bloody king of Persia, Ochus, who not only put to death abundance of their people, but likewise slew even the Apis himself, and afterwards served him up in a banquet to his friends, is represented by them, by a fword: and by this name is he still to be found in the catalogue of their kings-a name therefore, not fo much regarding his person, as characterising his base and cruel qualities, which were best figured out by this instrument of destruction. If you will therefore in this manner, O Clea, hear and entertain the flory of these Gods, from those who know how to explain it confiftently with religion and philosophy, if you will fteddily perfift in the observance of all those boly rites. which the laws require of you, and are moreover fully perfuaded, that to form true notions of the divine nature is more acceptable to them than any facrifice or mere external act of worship can be, you will by this means be entirely exempt from any danger of falling into superstition, an evil no less to be avoided than atheism itself

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The mythological biftory of His and Oficis.

12. Now the flory of Ilis and Ofiris, its most infignificant and superfluous parts omitted, is thus briefly related Rhea; fay they, having accompanied with Saturn by stealth, was discovered by the Sun, who hereupon denounced a curle upon her, "that the should not be delivered in any month or year" - Mercury however, being likewise in love with the same Goddefs, in recompence of the favours which he had received from her, plays at tables with the Moon, and wins from her the seventieth part of each of her illuminations; these several parts, making in the whole five new days, he afterwards joined together, and added to the three hundred and fixty, of which the year formetly confifted: which days therefore are even yet called by the Egyptians the Epact or fuperadded, and observed by them as the birth-days of their Gods. For upon the first of them, say they, was Ofiris born, just at whose entrance into the world a voice was heard, faying, " the lord of all the earth is born". There are some indeed who relate this circumstance in a different manner, as that a certain person named Panyles, as he was fetching water from the temple of Jupiter at Thebes, heard a voice commanding him to proclaim aloud, that "the good and great king Ofiris was then " born"; and that for this reason Saturn committed the education of the child to him, and that in memory of this event the Pamylia were afterwards instituted, a festival much resembling the Phallephoria or Priapeia of the Greeks. Upon the second of these days was Aroueris

13. Ofiris, being now become king of Egypt, applied himself towards civilizing his countrymen, by turning them from their former indigent and barbarous course of life; he moreover taught them how to cultivate and improve the fruits of the earth; he gave them a body of laws to regulate their conduct by, and instructed them in that reverence and worship, which they were to pay to the Gods; with the same good disposition he afterwards travelled over the rest of the world,

inducing the people every where to submit to his discipline; not indeed compelling them by force of arms, but perfuading them to yield to the ftrength of his reafons, which were conveyed to them in the most agreeable manner, in hymns and fongs accompanied with inftruments of mulic; from which last circumstance. the Greeks conclude him to have been the fame person with their Dionyfius or Bacchus-During Ofiris's absence from his kingdom Typho had no opportunity of making any innovations in the flate, Ifis being extremely vigilant in the government and always upon her guard. After his return however, having first persuaded seventy two other persons to join with him in the confpiracy, together with a certain queen of Ethiopia named Afo, who chanced to be in Egypt at that time, he contrived a proper stratagem to execute his base defigns. For having privily taken the measure of Ofiris's body, he caused a chest to be made exactly of the same fize with it, as beautiful as might be, and let off with all the ornaments of art. This cheft he brought into his banqueting room; where, after it had been much admired by all who were present, Typho, as it were in jeft, promised to give it to any one of them, whose body upon trial it might be found to fit. Upon this the whole company, one after another, go into it, but as it did not fit any of them, last of all Ofiris lays himself down in it, upon which the conspirators immediately ran together, clapped the cover upon it, and then fastened it down on the outfide with nails, pouring likewise melted lead over it. After this, they carried it away to the river-fide, and conveyed it to the fea by the Tanaitic mouth mouth of the Nile; which for this reason is still held in the utmost abomination by the Egyptians, and never named by them but with proper marks of detestation. These things, say they, were thus executed upon the 17th day of the month Athyr, when the Sun was in Scorpio, in the 28th year of Osiris's reign; tho' there are others, who tell us that he was no more than 28 years old at this time.

14. The first who knew the accident which had befallen their king, were the Pans and Satyrs who inhabited the country about Chemmis; and they immediately acquainting the people with the news gave the first occasion to the name of Panic Terrors, which has ever fince been made use of to fignifie any sudden afright or amazement of a multitude. As to Is, as foon as the report reached her, the immediately cut off one of the locks of her hair, and put on mourning apparel upon the very spot where she then happened to be, which accordingly from this accident has ever fince been called Koptos, or the city of mourning, though some are of opinion, that this word rather fignifies Deprivation. After this she wandered every where about the country full of disquietude and perplexity in search of the cheft, enquiring of every person she met with, even of fome children whom the chanced to fee, whether they knew what was become of it. Now it fo happened, that these children had seen what Typho's accomplices had done with the body, and accordingly acquainted her by what month of the Nile it had been conveyed into the sea - For this reason therefore the Egyptians look upon children as endued with a kind of faculty

faculty of divining, and in confequence of this notion are very curious in observing the accidental prattle which they have with one another whilst they are at play, (especially if it be in a sacred place) forming omens and presages from it - Is, during this interval. having been informed, that Ofiris deceived by her fifter Neptbys who was in love with him, had unwittingly enjoyed her instead of herself, as she concluded from the melilot-garland, which he had left with her. made it her business likewise to search out the child the fruit of this unlawful commerce, (for her fifter, dreading the anger of her hufband Typho, had exposed it as soon as it was born) and accordingly, after much pains and difficulty, by means of some dogs that conducted her to the place where it was, she found it and bred it up; fo that in process of time it became her constant guard and attendant, and from hence obtained the name of Anubis, being thought to watch and guard the Gods, as dogs to mankind.

the cheft, that it had been carried by the waves of the fea to the coast of Byblos, and there gently lodged in the branches of a bush of Tamarisk, which in a short time had shot up into a large and beautiful tree, growing round the cheft and enclosing it on every side, so that it was not to be seen; and farther, that the king of the country, amazed at its unusual size, had cut the tree down, and made that part of the trunk, wherein the cheft was concealed, a pillar to support the roof of his house. These things, say they, being made known to Isis in an extraordinary manner by the report of Demons, she immediately went to Byblos; where

where, fetting herfelf down by the fide of a fountain. the refused to speak to any body, excepting only to the queen's women who chanced to be there: these indeed the faluted and careffed in the kindest manner possible, plaiting their hair for them, and transmitting into them part of that wonderfully grateful odour, which iffued from her own body. This raifed a great defire in the queen their miftress, to see the stranger. who had this admirable faculty of transfuling to fragrant a fmell from herfelf into the hair and skin of other people. She therefore fent for her to court, and after a farther acquaintance with her, made her nurse to one of her fons. Now the name of the king, who reigned at this time at Byblos, was Melcarthus, as that of his queen was Aftarte, or, according to others, Saofis, tho' fome call her Nemanoun, which answers to the greek name Athenais.

16. Is fed the child by giving it her finger to suck instead of the breast; she likewise put him every night into the fire in order to consume his mortal part, whilst transforming herself into a swallow she hovered round the pillar and bemoaned her sad fate. Thus continued she to do for some time, till the queen, who stood watching her, observing the child to be all in a slame, cryed out, and thereby deprived him of that immortality, which would otherwise have been conferred upon him. The Goddess upon this, discovering herself, requested that the pillar, which supported the roof, might be given her; which she accordingly took down, and then easily cutting it open, after she had taken out what she wanted, she wrapped up the remainder of the trunk in sine

linnen, and pouring perfumed oil upon it, delivered it again into the hands of the king and queen, (which piece of wood is to this day preserved in the temple of Is, and worshipped by the people of Byblos.) When this was done she threw herself upon the chest, making at the same time such a loud and terrible lamentation over it, as frighted the younger of the king's sons, who heard her, out of his life. But the elder of them she took with her, and set sail with the chest for Egypt; and it being now about morning, the river Phaedrus sending forth a rough and sharp air, she in her anger

dried up its current.

17. No fooner was fhe arrived at a defart place, where the imagined herfelf to be alone, but the prefently opened the cheft, and laying her face upon her dead husband's embraced his corpse, and wept bitterly; but perceiving that the little boy had filently stolen behind her, and found out the occasion of her grief, she turned herfelf about on the fudden, and in her anger gave him fo fierce and ftern a look that he immediately died of the affright. Others indeed fay that his death did not happen in this manner, but, as was hinted above, that he fell into the fea, and afterwards received the greatest honours on account of the Goddess: for that that Maneros, whom the Egyptians fo frequently call upon in their banquets, is none other than this very boy. This relation is again contradicted by fuch as tell us, that the true name of this child was Palaestinus, or Pelusius, and that the city of this name was built by the Goddess in memory of him; adding farther, that the Maneros above-mentioned is thus honoured by the

18. If intending a visit to her son Orus, who was brought up at Butus, deposited the cheft in the mean while in a remote and unfrequented place: Typho however, as he was one night hunting by the light of the moon, accidentally met with it; and knowing the body which was enclosed in it, tore it into several pieces, 14 in all, dispersing them up and down in different parts of the country—Upon being made acquainted with this event, Is once more sets out in search of the scattered fragments of her husband's body, making use of a boat made of the seed Papyrus in order the more easily to pass thro' the lower and fenny parts of the country—

For

For which reason, say they, the crocodile never touches any persons, who sail in this fort of vessels, as either fearing the anger of the goddess, or else respecting it on account of its having once carried her. To this occasion therefore is it to be imputed, that there are so many different sepulchres of Ofiris shewn in Egypt; for we are told, that wherever Iss met with any of the scattered limbs of her husband, she there buried it. There are others however who contradict this relation, and tell us, that this variety of Sepulchres was owing rather to the policy of the queen, who, instead of the real body, as was pretended, presented these several cities with the image only of her husband; and that the did this, not only to render the honours, which would by this means be paid to his memory, more extensive, but likewise that she might hereby elude the malicious fearch of Typho; who, if he got the better of Orus in the war wherein they were going to be engaged, distracted by this multiplicity of Sepulchres, might despair of being able to find the true onewe are told moreover, that notwithstanding all her fearch. It's was never able to recover the privy-member of Ofiris, which having been thrown into the Nile immediately upon its seperation from the rest of the body. had been devoured by the Lepidotus, the Phagrus and the Oxyrynchus, fish which of all others, for this reason, the Egyptians have in more especial avoidance. In order however to make some amends for the loss, Itis confecrated the Phallus made in imitation of it, and instituted a solemn festival to its memory, which is even to this day observed by the Egyptians.

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19. After

10. After these things, Ofiris returning from the other world appeared to his fon Orus, encouraged him to the battle, and at the fame time instructed him in the exercise of arms. He then asked him, "what he thought the most glorious action a man could " perform"? to which Orus replied, " to revenge the " injuries offered to his father and mother." He then asked him " what animal he thought most serviceable "to a foldier? and being answered "a horse"; this raised the wonder of Ofiris, so that he farther questioned him, "why he preferred a horse before a lion? because, adds Orus, " tho' the lion be the more ser-" viceable creature to one who flands in need of help, " yet is the horse more useful in overtaking and cutting " off a flying adversary". These replies much rejoiced Ofiris, as they shewed him that his son was sufficiently prepared for his enemy-We are moreover told, that amongst the great numbers who were continually deferting from Typho's party was his concubine Thueris, and that a ferpent pursuing her as she was coming over to Orus, was slain by his foldiers—the memory of which action, fay they, is still preserved in that cord, which is thrown into the midft of their affemblies, and then chopt into pieces - Afterwards it came to a battle between them, which lasted many days; but victory at length inclined to Orus, Typho himself being taken prisoner. Is however, to whose custody he was committed, was fo far from putting him to death, that she even loofed his bonds and fet him at liberty. This action of his mother so extremely incensed Orus, that he laid hands upon her, and pulled off the enfign of royalroyalty which she were on her head; and instead thereof Hermes clapt on an helmet made in the shape of an
oxe's head — After this, Typho publicly accused Orus
of bastardy; but by the assistance of Hermes, his legitimacy was fully established by the judgment of the
God's themselves — After this, there were two other
battles fought between them, in both which Typho
had the worst. Farthermore, Isis is said to have accompanied which Ofiris after his death, and in consequence hereof to have brought forth Harpocrates, who
came into the world before his time, and lame in his
lower limbs.

20. Such then are the principal circumstances of this famous story, the more harsh and shocking parts of it, fuch as the cutting in pieces of Orus and the beheading of Is, being omitted: and if such could be supposed to be the real fentiments of the Egyptians concerning those beings, whose most distinguishing characteristics are happiness and immortality, or could it be imagined that they actually believed, what they thus tell us, ever to have happened in fact, I should not need to warn you, O Clea, who are already fufficiently averse to fuch impious and abfurd notions of the Gods, I should not need to caution you, I say, to testifie your abhorrence of them, and, as Aeschylus expresses it "to " fpit, and wash your mouth" after the recital of them - But this is not the present case; nor do I question but you are fensible of the difference between this history and those slight and slimzy sictions, which the poets and other fabulous writers, like spiders, weave and fpin out of their own imaginations, without having any

any substantial ground or firm foundation to work upon: there must have been some real distress, some real calamity at the bottom as the ground-work of the narration - For as Mathematicians affure us, that the rainbow is nothing else but a variegated image of the fun, thrown upon the fight by the reflexion of his beams from the clouds; so ought we to look upon the present story as the representation, or reflexion rather, of fomething real, as its true cause - And this notion is still farther suggested to us, as well from that folemn air of grief and fadness, which appears in their facrifices, as from the very form and disposition of their temples, in one place extended into long avenues and fair and open illes, and in another finking into dark and gloomy oratories, altogether refembling those subterrancons caverns which are alotted for the reception of the dead. But more especially is the real foundation of this history confirmed from that general opinion which obtains concerning the sepulchres of Ofiris. For there are many places wherein his corple is faid to have been deposited; particularly, the towns of Abydus and Memobis are both mentioned as being in possession of the true body. For this reason, say they, it is, that the more rich and powerful amongst the Egyptians are defirous of being buried in the former of these cities, as being ambitious of lying as it were in the fame grave with Ofiris himself: as to Memphis, its title seems to be founded in that the Apis, whom they look upon as the image of the foul of Ofiris, is kept in that city on this very account, that it may be as near his body as possible. 21. There

21. There are others again who tell us, that the word Membhis, by interpretation, fignifies the baven of good men, and that the real sepulchre of Ofiris lies in that little island which the Nile makes at Phyle: which island, fay they, at all other feafons is inaccessible, so that neither bird can stay upon it, nor fish swim near it, excepting only when the priefts pass over into it to folemnize their accustomed rites to the dead, and to crown his tomb with flowers, which, they add, is overshadowed with the branches of a tamarisk-tree. whose bigness exceeds that of an Olive-Eudorus indeed afferts that, tho' there are many pretended sepulchres of Ofiris in Egypt, the place where the true body lies is at Bufiris, where likewise he was born - As to Tapbofiris, there is no need we should make particular mention of it, its very name fufficiently declaring the claim it has to be the burying-place of Ofiris - There are likewise other circumstances in the Egyptian ritual. which hint to us the reality upon which this hiftory is grounded, such as their cleaving the trunk of a tree. their wrapping it up in linnen which they tear in pieces for that purpose, and the libations of oil which they afterwards pour upon it - but these I do not insist upon, because they are intermixed with such of their mysteries as may not be revealed - Nor isit Ofiris's dead body only, but those likewise of the other Gods, as many of them as had a beginning and confequently were corruptible, which, the priefts tell us, were after their deaths deposited with them, and carefully preferved, whilst their souls were translated to heaven, there to shine forth in so many stars-Thus in particular, was the foul of Iss translated into what the Greeks call the Dog-star, and the Egyptians Sothis, Orus's into Orion, and Typho's into the Bean— The inhabitants of Thebais indeed do not acknowledge those to be Gods, who were once mortal; for they worship their God Kneph only, whom they look upon, as without beginning, so without end; and are for this reason alone exempt from that tax, which is levied upon all the rest of their countrymen, towards the maintainence of the sacred animals.

The first explication of the preceding mythological history.

22. Now as to those, who, from the many things of this nature, which are some of them openly related, and others more darkly exhibited in their religious institutions, would conclude that the whole story is no other than a mere commemoration of the various actions of their kings and other great men, who by reafon of their excellent vertue, and the mightiness of their power assumed to their other titles the honour of the divinity, tho' they afterwards fell into many and grievous calamities; those, I say, who would in this manner account for the various scenes abovementioned, must be owned indeed to make use of a very plaufible method of eluding such difficulties as may arise upon this subject, and ingeniously enough to transfer the most shocking parts of it from the divine to the human nature; nor indeed is such solution, must it be allowed, altogether destitute of an appearance of historical evidence for its support. For when when the Egyptians themselves tell us, that Hermes had one hand shorter than another, that Typho was of a red, Orus of a fair, and Ofiris of a black complexion; does not this evince, that they were of the human fpecies, and lubject to the fame accidents as all other men are? may they go farther, and even affign the particular office or employment, which each of them was engaged in whilst alive; thus they tell us that Ofiris was a General, that Canobus, (from whom the star took its name) was a Pilot — and that the ship which the greeks call Argo, being made in imitation of that of Ofiris, was, in honour of him, turned into a conftellation and placed near Orion and the Dog, the former, as the Egyptians suppose, sacred to Orus, the latter to Iks. 22. But I am much afraid, that to give into this explication of the story, will be to move things which ought not to be moved; and not only, as Simonides expresses it, "to declare war with all antiquity", but likewise with whole families and nations, fully possessed as they are of the divinity of these beings - It will be no less than dispossessing these great names of their heaven and bringing them down to the earth; it will be to shake and loosen a worship and faith, that has been firmly fettled in almost all mankind even from their infancy: It will be to open a wide door for atheism to enter in at, and to encourage the attempts of thole who would humanize the divine nature; and particularly will it give a manifest fanction, and authority to the impostures of Eubemerus the Messenian; who from mere imagination, and without the least appearance of truth to support it, has invented a new mythology of spillings of the collection to the tunnor of the

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as to meet with these imginary countries.

24. But do we indeed find in fact that people have been thus fond of deifying those who have reigned over them? the Affyrians still celebrate the illustrious actions of their Semiramis, nor are the Egyptians less forward in the praise of Sefostris, and the Phrygians to this day compliment the extraordinary power and vertue of their old king Manis, (or as others call him Masdis) by denominating all great and illustrious actions from him, Manika - So likewife, Cyrus led his Perhans, and Alexander his conquering Macedonians, well nigh to the extreme boundaries of the world, yet are none of these either honoured by their countrymen, or even mentioned by them in any other terms than as great and good princes - And the' there may have been others, who, " puffed up with excessive " pride, as Plato expresses it, and having their minds " enflamed with the heat of youth and folly", have most arrogantly accepted of the title of Gods, and permitted even temples to be built to them; yet has their glory been of very short continuance, and they have afterafterwards been condemned to fuffer the reproach not only of vanity and prefumption, but likewise of im-

piety and injustice,

Quickly like smoke they vanish'd in the air. dragged as it were, like run-a-way flaves, from their own alters and temples, where nothing now is left them but their bare graves and sepulchres ---- For which reason Antigonus the elder, when one Hermodotus had in his poems stiled him " Son of the Sun, and a "God", Nay, fays he to him, "but the man who " empties my close-stool is not conscious of any such " divinity in me". It was with like justice and propriety that Lyfippus the Statuary blamed Apelles for having placed a Thunderbolt in the hand of a picture, which he had just taken of Alexander; whilst he had only given him a Spear, " the glory of which, fays he, as "'tis real, as 'tis the proper and distinguishing charac-" ter of our Hero, not time it felf shall ever deprive " him of".

The second method of explaining the preceding mythological history.

25. There is therefore another, and better, method, which some have taken of explaining this history; by afferting, that what is thus related of Typho, Ofiris and Ifis, is not to be looked upon as the afflictions either of Gods, or of mere mortals, but rather as the adventures of the Grand Demons or Genii; an order of Beings, say they, which some of the wisest of the Greek Philosophers, such as Plato, Pythagoras, Kenocrates and Chrysppus, agreeably to what they had learned from the ancient

ancient Theologics; suppose to be much more and powerful than mankind, and of a nature diperio and unmixed nature of the Gods, as partaking of al fenfations of the body, as well as of the perceptions of the foul, and confequently liable to pain as well as pleafure, and to all fuch other appetites and affectious as flow from the various combinations of thefe; which affections however have a greater power and influence over some of them, than over others, as there are different degrees of virtue and vice found in these Genii as well as in mankind - In like manner, the wars be tween the Giants or Titans and the Gods, which are fo much fooken of by the Greeks; the detertable actions of Saturn; the combats between Apollo and the Pytho; the flights of Bacchus, and the wandrings of Ceres are exactly of the same nature with the adventures of Ofiris and Typho, and confequently are all of them to be accounted for in the same manner, and every treatile of mythology will eafily furnish us with abundance of other fimilar inflances; the like may be affirmed also of those other things, which are so carefully concealed from the vulgar under the cover of mysteries and initiations.

26. Now that Homer was of opinion that thele Genis are of a mixed nature, and neither altogether good nor altogether bad, may be gathered from his works. For it may be observed, that he never applies the epithet of Godlike, nor indeed any other taken from those su-preme Beings, but to such persons only as were remarkable for their superior excellence and goodness: whereas the word Demon is made use of by him in an indiffe-A HOLL

e, one while as a term of blame or reproach, again by way of commendation. In the forwe find it applied by Ajax to Heller, and by witer to June : in the latter, to Achilles, And agreeis notion, whatever is good and fuper-excellent in nature, is by Plate attributed to the Olympian Gods, crates supposes that there are, who have their residence certain strong and powerful Beings of gloomy and malevolent dispositions; on whose account the dision of days into lucky and unlucky was first introduced, and those other festivals instituted, which are sended with foourgings of the body, with beatings of the breaft, with fastings, and with shameful and oblicene expressions; "rites, says he, which are no " ways fuitable, either to that worship which ought to " be paid to the divine nature, or even to the good ii, but more especially acceptable to such illminded Beings as will no otherways be appealed or "prevented from injuring mankind", —On the other hand, the good and beneficent Genii, as they are dimished by Hefiod with the Epithets of boly, Guarof wankind, bestowers of wealth, royal Demons, so. are they stiled by Plato " a middle order of Beings becan the Gods and men, interpreters of the wills of the Gods to men, and ministring to their wants; "carrying the prayers and supplications of mortals to beaven, and bringing down from thence in return, practes, and all other the bleffings of life - It was over the opinion of Empedocles, that these Ge are obnesious to punishment for whatever offences the may

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34 PLUTARCHIS Teentife of

may commit, for whatever crimes they may be guilt

The fea again toffes them upon land, and translate.
The land propels them on the fearthing functions.

The fun returns them to the whirling air; and the Thus are they told about, objects of common

till having undergone their destined punishment, and

till having undergone their destined punishment, and thereby become pure, they are again placed in their primitive situation, in that region where nature origi-

nally defigned them.

27. Of this fort, fay these persons, are the adventures which are here ascribed to Typlo: as that, being full of malice and envy, he perpetrated the most horrid crimes, disturbing every where the ordinary course of things, and filling both sea and land with misery and confusion, till he was at length punished; plunished by Is, in revenge for the injuries which he had done to her brother and husband Oscio—An effectual stop being thus put to the sury and madness of Typlo, Is herfelf, say they, in memory of the great contents and difficulties which she had undergone, and of the wandrings which she had been exposed to, unwishing likewise that so much wildom, so much courage and resolution as had been shown upon this occasion thousas be lost in perpetual silence, appointed certain rues and my-sferies, which were to be as images, representations, or imitations rather of what was then done and suffered; with this farener view likewise, that the commemoration of these events might serve as incirculants to plety

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and as a proper confolation to all those, whether men or women, who might at any time hereafter be in like circumstances of distress After this, say they, both Is and Osiris, on account of their eminent virtue, were translated from the order of good Demons to that of Gods, as in after-ages were Hercules and Baccbus; and therefore the honours which are paid them are very properly of the mixed kind, such as are due both to Gods and Demons, their power being very great, not only upon earth, but in those regions likewise which are under the earth - For, fay they, Ofiris is none other than Pluto, nor is Isis different from Proserpine, as Archemachus the Euboean afferts, and as appears likewise to have been the opinion of Heraclides of Pontus from his declaring the oracle at Canopus to belong to Phito.

today A digression concerning Sarapis,

28. But the following facts will make this point still more evident. Ptolemey, sirnamed the Saviour, had a dream, wherin a certain Colossean statue, such as he had never seen before, appeared unto him, commanding him to remove it as soon as possible from the place where it then stood to Alexandria — upon this the king was in great perplexity, as he knew neither to whom the statue belonged nor where to look for it. Upon his relating the vision to his friends, a certain person named Sassian, who had been a great traveller, deshred that he had seen just such a statue as the king described at Singer. Soteles and Dienysius were hereupon

immediately dispatched in order to bring it away with them; which they at length accomplished, though no without much difficulty, and the manifest interposition of providence. Timetheus the Interpreter, and Manerho the Sebennite, as foon as the statue was shown to them, from the Cerberus and Dragon that accompanied it, concluded that it was defigned to represent Pluto, and perfuaded the king that it was in reality none other than the Egyptian Sarapis; for it must be observed, that the the Egyptian Sarapis; for it must be observed, that the statue had not this name before it was brought to Alexandria, it being given to it afterwards by the Egyp tians, as equipollent, in their opinion, to its old one of Pluto So again, when Heraclitus the Phylongift. affects that Pluto and Bacobus are the fame, does not this directly lead to the fame conclusion? For as to these who fay that by Pluto is here meant the body, because the foul, whilst it is in it, is as it were intoxicated and befide it felf, and that from hence forings the relation between it and Bacchus, this is too libtle and finechitus's affertion therefore may be much more probably accounted for, by supposing the Bacebus here meant to be the fame as Ofires, and Ofires again the fame as Sarapis, this latter appellation having been given him, upon his being translated from the order of Gmis to that of the Gods,—Sarapis being none other than that common name by which all those are called, who have thus changed their nature, as is well known by thole who are initiated into the mysteries of Oficial

Phygian Tales, wherin mention is made of one &

sit us the daughter of Hercules, and of Typho, as born of Thencus one of his fons i nor does Phylarchus better deferve our credit, when he tells us that "Bacchus first to brought two bullocks with him out of India into "Egypt, and that the name of the one was Apis, and "that of the other Ofiris", adding moreover, "that Saropis, in the proper meaning of the word, fignifies st bim robo disposed the Universe into its present beautiful " brider". Now though this affertion of Phylarchus be weak enough, yet is it not quite fo abfurd as that of those who affert, that "Sarapis is no God at all, but the mere denomination of the fepulchral cheft, wherein the body of the Apis after its death is depo-"fited": much more tolerable therefore than either of the preceding is their opinion, who would derive this name from words which in the greek language import, "one who first impelled and gave motion to the universe" The priefts indeed, at least the greatest part of them, tell us, that Sarapis is none other than the mere union of Ofiris and Apis into one word; declarative as it were of that opinion, which they are perpetually explaining and inculcating, "that the Apis ought ever to be regarded by us, as a fair and beautiful image of the foul of Ofiris" For my own part I cannot but think, that if this word be of Egyptian extraction, it ought to be interpreted to as to express joy and gladness, feeling that festival, which we Grecians call Charmofina, or the feast of joy, is by the Egyptians expressly termed Sarei, Nor altogether disagreeable to this last notion of Sarapis, is the explication which Plato gives of the corresponding name of Hades or Pluto, filling him "the P 3 " fon " fon of chearfulness, and a kind and gentle Deity to "all such as come unto him". There are likewise many other words, which when interpreted into greek, become entire sentences; such particularly is Amenther, or that subterraneous region whither they imagine the souls of those who die to go after their decease, a name which expressly signifies in their tongue, the receiver and giver. — But whether this likewise be not one of those words, which were originally transplanted from Greece into Egypt, we will enquire in another place: but let us now return to the point in hand, and examine what still remains behind of the opinion we were before considering.

A continuation of the former explication of the bistory of His and Ofiris.

30. Ofiris and Iss being thus removed from the order of good Demons to that of the Gods, and the power of Typho become much less formidable than it formerly was, or rather quite broken and at its last gasp as it were, the sacrifices which the Egyptians still offer to him, though they may some of them seem as intended to comfort him for what he had suffered, and to appeale his displeasure, yet is it evident from many other of their rites and ceremonies, that they hold him in the greatest contempt, and do all they can to vilify and affirm him. Hence their ignominious treatment of those persons, whom from the redness of their complexions they imagine to bear a resemblance to him; and hence likewise is derived that custom of the Coptites of throw-

ing an As down a precipice; because it is usually of this colour, Nay the inhabitants of Bufiris and Locopolis carry their detestation of this animal so far, as never to make any use of trumpets, because of the similitude between their found and the braying of the As. In a word, this animal is in general regarded by them as unclean and impure, merely on account of the refemblance, which they conceive it bears to Typho; and in consequence of this notion, those Cakes which they offer with their facrifices during the two months Paini and Phaophi, have the impression of an As bound stamped upon them - For the same reason likewise, when they facrifice to the Sun, they strictly enjoyn all those who approach to worship the God, neither to wear any gold about them, nor to give provender to any as- It is moreover evident, say they, that even the Pythagoreans looked upon Typho to have been of the rank or order of Demons, as, according to them, "he "was produced in the even number fifty fix"-For as the power of the Triangle is expressive of the nature of Plate, Bacchus, and Mars; the properties of the Square of Rhea, Venus, Ceres, Vesta and Juno; of the Dodecagon of Jupiter; fo, as we are informed by Eudoxus, is the figure of 56 angles expressive of the nature of Typho: as therefore all the others abovementioned in the Pythagorean fystem are looked upon as so many Genii or Demons, so in like manner must this latter be regarded by them as roused about making milit

complexion of Typho, that the Egyptians make use of no other bullocks in their sacrifices but what are of this

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this colour. Nay to extremely curious are they in this respect, that if there be so much as one black or whiten hair in the beaft, tis sufficient to render it improper for this service. For its their opinion, that Sacrifices ought not to be made of such things as are in themselves. agreeable and well-pleafing to the Gods, but, on the contrary, rather of fuch creatures wherein the fouls of wicked and unjust men have been confined during the course of their transmigration - Hence sprang that custom, which was formerly observed by them, of pronouncing a folemn curse upon the head of the beast which was to be offered in facrifice, and afterwards of cutting it off and throwing it into the Nile, though now they dispose of it to foreigners. No bullock therefore is perfeal of the Sphragiftae first stamped upon it, an order of priefts peculiarly let apart for this purpole, from whence likewife they derive their name. Their imprefs, according to Cafter, is "a man upon his knees " with his hands tied behind him and a fword pointed a " at his throat". Nor is it from his colour only that: they maintain a resemblance between the Ass and Typho, but from the stupidity likewise and sensuality of his dis-ba polition: and agreeably to this notion, having a more particular hatred to Ochus than to any other of the Perfian Monarchs who reigned over them looking up on him as an exfectable and abominable wretch; they gave him the nick-name of the Asi, which drew the following reply from that prince, "but this as shall a "dine upon your ox" - and accordingly he slew the Apis: this story is thus related by Dine. Now as to as inous: those

who pretend that Typho elexped out of the battle upon an All after a flight of feven days, and that, after he had got into a place of fecurity, he begat two fons, Hierofolymus and Judanus—tis obvious from the very face of the relation, that their delign is to give an air of fable to [what] the Jewish history [relates of the flight of Moles out of Egypt, and of the fettlement of the Jews about Hierufalem and in Judaea. betrandnished styles - Picace theme that:

A third and more philosophical explication of the mythological bistory of Ilis and Oliris.

Such then are the arguments of those, who endeavour to account for the abovementioned history of The and Ofiris, upon a supposition that they were of the order of Demons: but there are others who pretend to explain it upon other principles, and in a more philofophical manner. To begin then with those whose reaforing is the most simple and obvious -as the Greeks allegorife their Saturn into Time, their June into Air, and tell us moreover that the birth of Vulcan is no other than the change of air into fire: in the fame manner, fay these Philosophers, by Ofiris do the Egyptians mean the Nile, by Ilis that part of the country which Oficia or the Nile overflows, and by Typho the fea; which by receiving the Nile as it runs into it, does as it were tear it into many pieces, and indeed entirely deftroy it, excepting only to much of it, as is admitted into the bolom of the earth in its passage over it, which is thereby rendered fertile. The truth of this explanation is confirmed, by they, from that facred dirge or lamenthese tation

tation which they make over Ofiris, " bewailing him. " who was born on the right fide of the world, and "who perished on the left"- For it must be observed. that the Egyptians look upon the east as the front or face of the world, upon the north as its right fide, and upon the fouth as its left : as therefore the Nile sifes in the fouth, and running directly northwards is at last. fwallowed up by the fea; it may with propri be faid to be born on the right, and to perifh on the left fide-and this conclusion, fay they, is still farther ffrengthened from that abhorrence, which the priests express both towards the fea, as well as falt; calling this er Typho's faam, and amongst their other prohibitions forbidding it to be ever laid upon their tables and is it not for this cause likewise, that they so carefully avoid fpeaking to pilots, because this order of men make to much use of the sea, and get their livelihood by it i not is its relation to the sea perhaps one of their weakest. reasons for that great aversion which they have for fifth, fo as to make it even the symbol of batredo as may be gathered from those figures, which are to be The first of which is an infant, next to him stands an eld-men, after him follows a bawk, then a fift, and last of all a fee borfe - the meaning of all which is plainly this, at Di you who are coming the world, and who "have going out of it," (that is, both young and old) "God hateth impudence" I for by the infine in inmen, those who are going out of it; by the bawk, God; by the fifb, hatred, on account of the fear as has been cologica

been before observed; and by the fea-borfe, impudence: this creature being faid first to flay his fire, and afterwards to force his dam - The Pythagoreans likewife may be thought perhaps by fome to have looked upon the fee as impure, and quite different from all the reft of nature, and that thus much is intended by them. when they call it the tears of Saturn. the witten and a

What has been hitherto offered upon this head, fay these men, is no more than is well known, and commonly talked of even by the vulgar - But there are fome of the more philosophical of the priefts who go Rill further, and affert, that by Ofiris is not meant the Nile only, nor by Typho the Sea only, but that the former is intended to fignify the principle and power of moisture in general, (looking upon this as the cause of generation, and what gives being to the ferninal substance) as the latter represents whatever is adust and fiery, every thing which is of a feorching quality, and destructive of moisture. For which reason, conceiving him to have been of a reddiff and fallow colous, they do not care to hold any correspondence. nor will they very willingly converse with persons of this complexion - On the contrary, they imagin Ofiris to have been of a black colour; because water gives a black caft to every thing with which it is mixed whether it be with the earth, our garments, or with the clouds: just as the great quantity of moisture with which young persons abound, is the occasion of the blackness of their hair; as the defect of it in people of a more advanced age is the read fon, that their hair surns grey and becomes of a paler colour.

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its fruitfulness, and agreeableness to our constitutions; is bwing to its moisture, whilst the autumn divested of this principle is both pernicious to plants, and destructive of the animal nature. In like manner, the dicated to Ofiris, is of the same colour with himself, and dicated to Ofiris, is of the same colour with himself, and dicated to the Apis, whose Sire some pretend he is: and even Egypt it felf, by reason of the extreme black ness of the foil, is called by them Chemia, the very name which is given to the black part or pupil of the eye. The moreover characterised by them under the figure of a buman beart; as being moist, and warm, and situated in the southern parts of the world, as that particularly enclines towards the left side of the man.

great power and efficacy of humidity, the San and Moon are not figured by them as drawn about in charlots, but as failing round the world in thips, intimating thereby, that to this principle it is to which these bodies owe not only their power of moving, but even their support and nourishment. It was from Egypt likewise, say they, that both Homer and Thales were taught, that "water was the first principle of all things, and the "cause of generation". For what, in reality, is the poet's Ocean, but the Egyptian Oficis, or his Tabys, but their Iss? the name it self plainly importing some power, which is supposed to nourish and cherish all nature. And indeed many of those words which are made use of by the Greeks to express generation, or a

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anduction into being are derived from a root or orio ical which fignifics in their language Water or Mai fiere Nay Dionyfus or Bacches hundelf, who is the fame deity as Oficis, is called by them Myes, for the Wetter) fignifying thereby his being Lord of the bud wid nature. Not must it be omitted, that Hellonian in his history, instead of Oficia, all along makes use of the term Ufiris, a name derived from and excelle well according with the supposition of his being principle of moisture: and this name, says he, H.I. "heard given him by the priefts themselves" in him

wet and securified to the state of the same and the same A digression of the Author's to prove that and Do Bacchus and Ofiris are the fame. ated profile bedden in horse of the periodical

35. Now that Ofiris is really the same with Bacchus, no body can be supposed to know better than you, O Clea, not only as you are chief of his priestesses at Delphi, but moreover as you are intiated; in right of both your parents, into the service and religion of Ofiris - As others however may not be for well fatisfied in this point; to omit the evidence which may be brought in proof of it from those more secret rites which are not to be divulged, do not those very ceremonies, which the priests perform in public, when they carry the Apis on a raft to his funeral, correspond entirely with what we see done in the festivals of Bacchus? they hang round them the fkins of hinds, they carry javelins in their hands crowned with ivy, make the same fort of howlings, and use the far kind of gesticulations as the votaries of Bacchie are wont

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on to do, whilst they are celebrating the orgins of Greeks, in their statues of Bacobus, have given him the nifege of an ext, that the women of Elis in their prayers to him, call upon the God with the one's feet to come unto them; and that the people of stress not only give him the appellation of Ox-begotter, but likewife invoke him, and endeavour to raife him from his watry dwelling by the found of the trumper, throwing at the same time a lamb into the deep, as a kind of see to the porter, who keeps the door of the infernal regions for letting him pass: these trumpets are concealed by them under boughs of ivy, as Soerates relates in his treatife concerning the Delphic. Holii - So again, the histories upon which the most folemn fealts of Bacchus, the Titania and Nuktelia, are founded, do they not exactly correspond wi what we are told of the cutting in pieces of Ofiris, of his riting again, and of his new life? nor does what relates to his burial any way contradict this notion; for whilst the Egyptians, as has been already observed, show many places as the sepulchres of their Office, the Delphians pretend that the relics of Bacebus are depofited with them, and that they lye near the oracle : ar in confequence of this opinion, the Hofii, or priests appointed for that surpose, perform a secret secrifice in the temple of Apollo, whilst at the same time the Toyedes, or priestelles of Bacebus, with their hymns en-deavour to mile their God, whom they at that time diffinguish by the name of the Winnower. Now that the Greeks themselves do not look upon Bacchas as

to store and ostate. It

the Lord or Prelident of wine only, but of all kind of humidity in general, may be fufficiently proved from the tellimony of Pindar, where he flys may born siful Bacebus, the bright glory of the year, make all my trees fruttful"; thus likewife the votaries of Office are expressly forbidden to definor my fruit-tree, or to mar any firings of water.

A continuation of the former philosophical interpretation of the history of Ilis and Olivis.

36. But to return from whence we have digrested Nor is it the Nile only, by these Philosophers, but indeed at kind of mothers, which the priests term the efflux of Ofiris. For which reason a water-pitcher is always carried first in those facred processions, which are made in honour of this God-fo likewife amongst their facred fymbols, we find the leaf of the fig-tree reprefenting both their king Ofiris, as well as their native country; the refemblance it bears to the generative parts of a man, making it a fit emblem for that benign warmth and moisture from whence all things are produced into being. Now that Office is none other in reality than the great principle of focundity, fay they, is farther evident from their manner of celebrating the Pamylia (a feltival, which has been before observed to bear a great refemblance to the Priapria of the Greeks) in which they carry about in procession, and expose to public view a statue of this God with a triple-phaling figulfying hereby that he is a first Principle, and that

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creary fach Principle, by means of its generalize faculty, multiplies what processes from, or is produced by its ... For as to the Phallus's being three-fill, this is intended only, as in common speech, to fignific any great and indefinite number in general; thus when the Poet says, thrice basis, his meaning is, many-times happy and where in another place, he mentions thrice as many chains, he is to be understood, as if he had said a very great number of them; unless we suppose indeed, that the ancients intended we should understand this threefild representation in its proper and litteral meani as fignifying that water was the first cause of all things, and particularly, that those other three elementary bodies, earth, air and fire were originally caused by it—As to the story of Typho's throwing the privy-member of Ofiris into the Nile, and that Ifis not being e to find it again, ordered another to be made in mitation of it, which the moreover commanded to be worthipped and carried about in procession - This, tho' it be superadded to the original fiction, is however exactly confonant to it, and admits of the fame interpretation as does all the rest; its design being to te as, that water or moisture was the first matter upon th the generative power of the God operated, a that principle by means of which all things capable of being were produced... There is likewife, they add another limiter piece of hillory, which the Egyptian relate concerning Apples. This prince, according to them, was brother to the Sun and made war upon Jupiter, who hereupon entered into an alliance with Oficis, and by his effectial affifunce having conquered

his enemy, he afterwards adopted him for his fon and called him Bacchus. But it is easy to perceive, that this story likewise is sounded upon, and designed to convey to us some physical truth: for by Jupiter in this place the Egyptians understand the Air — now as on the one hand whatever is of a drying and fiery nature (which tho' in the present instance it be not the Sun himself, yet is it supposed to bear a very near relation to him) is an enemy to this element, so, on the other, the power of moisture, by encreasing the number and efficacy of those vapours which seed and support the air, does at the same time temper and relax the violence of the heat.

The Author returns to his former digression concerning the sameness of Osiris and Bac-

37. But to refume a while our former argument concerning the identity of Bacchus and Ofiris; as a farther proof of this point, we may mention the Loy, which as it is effected by the Greeks facred to Bacchus; so is it likewise stiled by the Egyptians, in their language, Chempiris, that is, as some interpret it, the plant of Ofiris. In like manner Aristo, who wrote a treatife of the Athenian Colonies, tells us, he somewhere met with an epistle of Alexarchus, wherein Bacchus was expressly said to have been the son of Isis, and to have been named by the Egyptians not Ofiris, but Afiris with an A: a word, in the language of that country, lignifying strong and mighty: and this is farther confirmed.

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The former explication continued.

golden allegory is carried on through all the other parts of the Story: thus, say they, amongst the heaven-ly bodies, the Sun in particular is confecrated to Offices, from that peculiar property, which it has, of drawing water; and on much the same account likewise, the Lion is worshipped by them, and the doors of their temples ornamented with the gaping jaws of this animal; because the Nile first begins to flow, whilst the Sun is in the constellation of this name—So again, as they call the Nile the effuse of Diris, in like manner do they look upon the Earth as the body of Bis; not indeed all of it in general, but so much only as is rendered fartile, and as it were pregnant by the slowing of the Nile over it; from which conjunction, say they,

was Orus born - meaning hereby, that just and seasonable temperature of the circum-ambient air; which preferves and nourishes all things. Orns is moreover fuppoled to have been brought up by Latona in the marthy-country about Butus; because a moist and watry fell is best adapted to produce those vapours or exhalations, which ferve to relax and quench that excellive drought which arises from heat. In like manner do they call the extreme limits of their country, their confines and fea-thores, Neptbys, (and fometimes Teleute, a name expressly fignifying the end of any thing) whom: they suppose likewise to be married to Typho,-now as the overflowings of the Nile are fometimes very great, and extend even to the remotest boundaries of the land, this gave occasion to that part of the flory, which regards the feeret commerce between Ofiris and Nepthys; and as the natural confequence of so great an inundafrom would be perceived by the springing up of plants in those parts of the country, which were formerly barren, Hence they supported, that Typhe was first made acquainted with the injury which had been done his bed by means of a Melhiot-garland which fell from the head of Ohrls during his commerce with his wife, and afterwards left behind him; and thus, fay they, may the etimater of Orus the four of The be accounted for, as likewife the fourionines of Anthis, who was born of Nepthys - & gain, when they tell us, that it appears from the tables of the fuccessions of their ancient kings. that Nepthys was married to Typhe, and that the wa at first barren, if this indeed is to be understood, not as spoken of a mortal woman, but of a Goddes, then is

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their defign to infinuate the utter infertility of the ex-

the foil and its folidity.

30 Farthermore, by the conspiracy of Typho and his tyranny, is to be understood the force and power of drought, which conquers and dislipates that moisture, which gives being and encrease to the Nile: and as to his being affifted in this enterprize by the Queen of Ethiopia, this must be interpreted of those fouthern winds which blow from this country. For when these are ftrong enough to prevail over the Etefian, or anniversary northern ones, which carry the clouds towards Ethiopia, and by that means prevent those showers of rain from falling, which contribute so mightily to the encrease of the Nile-'tis then that Typho may be said to be in poffession of his adversary, burning and laying wast every thing around him; whilst the Nile, growing fill weaker and weaker, contracts its small stream within its own channel, and in this low and mean condition is as it were driven, or forced by him into the sea. For as to what they relate of the shutting up of Ofiris in a cheft, this feems to have no other meaning in it, than merely to fignify the abovementioned withdrawing, or disappearing of the Nile within its own banks-Now this account, or explication of the flory, fay they, is the more probable, in as much as this misfortune is reported to have happened to Ofiris in the month Atbyr, precifely at that feafon of the year, when, upon the entire ceating of the Etefan winds, the Nile returns to its own channel, and leaves the country every where bare and naked. And as about this same time likewise, by 24.3

the encrease of the length of the nights, the power of darkness prevails, whilst that of light is diminished and as it were overcome, amongst other doleful rites which the priefts now practife, one is to expose to public view. as a proper representation of the present grief of the Goddess, a gilded Ox covered with a pall of the finest black linnen; (for, as has been before observed, this animal is regarded by them as the living image of Ofiris) and this ceremony they perform four days fucceffively, beginning on the feventeenth of the abovementioned month, representing as it were by this institution the four things which they at that time mourn. First, the falling of the Nile and its return within its own channel; 2dly, the ceasing of the northern winds; which are now quite suppressed by the prevailing strength of the southern ones; adly, the length of the nights and the decrease of the days; and last of all, the destitute condition in which the land now appears; naked and defolate, its trees likewife despoiled of their leaves. And thus they commemorate; what they call; the loss of Ofiris - But upon the nineteenth of the month Pachon they march in procession towards the fea-fide, whither likewise the Priests and other proper officers carry the facred cheft, wherin is enclosed a small boat or vessel of gold, into this they first pour some fresh water, and then all that are present cry out with a loud voice, Ofiris is found. As foon as this ceremony is finished, they throw a little fresh moulds, together with some rich odours and spices, into this water, mixing the whole mass together, and working it up into a little image in the shape of a crescent: which image they after- Q_3

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afterwards dress up and adorn with a proper habitplainly intimating hereby, that they look upon these
Gods in no other light, than as the effence or power of
Water and Earth.

40. It's having now recovered the body of Ofiris, and brought her fon Orus to maturity (whose ftrength by means of exhalations, mifts, and clouds was continually encreasing) Typho was in his turn conquered. though not totally defroyed. For the Goddes, whole is the Earth, in order to maintain a proper temperament of heat and cold, would not permit this enemy of moifture to be quite extinguished, but, on the contrary, loofed his bonds and fet him at liberty, well knowing that it was impossible for the world to subsist in perfection, if the force of heat or fire was totally extinguished. - Agreeable to this interpretation, say they, is what we are farther told, that "Typha was once in " possession of the portion or province which belong-"ed to Ofiris" - if therefore the other parts of the flory are not to be rejected as abfurd, and without a meaning, then neither ought this—its defign being only to intimate, that Egypt was once covered by the fea. Which opinion, fay these philosophers, is probable enough, from that great number of fea-shells, which are not only dug out of their mines, but found likewife upon the tops of their mountains; and hence likewife is it, that their fountains and wells, though many in number, have all of them a brackish or sakish taste with them, as containing the vapid relics of the fea-water, which once covered their whole country. The fon of Ofiris however, in process of time, got the better of Typho

Typho, that is, the Nile, by means of the great quantity of rein which fell in the higher countries, drove the fea, by force as it were, within its own proper bounds. and laid open the champian country, which it afterwards raised to a greater height by the continual acceffion of new foil. Now that this was very possible. is evident from the testimony of our senses themselves. For we see at this day, whilst the lower lands are continually rifing by those fresh additions of mud and foil, which the Nile brings along with it and leaves upon the old earth, that the fea by little and little is forced to retreat farther off. Thus Pharos, which, according to Homer, was in his time a whole day's journey distant from the main-land of Egypt, is now joined to it; not because the island has removed out of its place to meet the shore, but by reason of the continual additions which the river has made to the land, fo that the intermediate paffage was at last choaked up, and the sea it felf obliged to retire-Nor is this allegorical method of interpretation in general, fay they, much unlike what the Stoics make use of in the explications, they give us, of the ancient Greek Theology. For, just in this manner, they call that quality of the Air, which renders it fit for the production and nutrition of other beings. Bacchus; that, by which it has the contrary power of corrupting and destroying, Hercules; to that property, which makes it apt for the reception of all things, they give the name of Ammon; to that, by which it penetrates the recesses of the earth, and pervades its fruits, of Ceres and Proferpine; whilst that which passes over the fea, is called by them Neptune.

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A fourth explication of the mythological history of Isis and Osiris founded upon astronomical Principles.

4r. There are other Philosophers however, who, not entirely fatisfied with this physiological interpretation of the ftory, add to it other explications drawn from the astronomical deductions of Mathematicians. cording to them therefore by Typho is meant the orb of the Sun, and by Ofiris that of the Moon. For, fay they, whilst the light which flows from the Moon is of a moistening and prolific nature, and confequently very fuitable to the generation of animals, and to the vegetation of plants—the Sun on the other hand, flaming out with a more intense heat, scorches and dries up the young and tender plant, renders a great part of the earth uninhabitable, and frequently gets the better even of the Moon it felf. For which reason, say they, the Egyptians give Typho the name of Seth, meaning thereby something violent, and which has a power of forcing and compelling. Agreeably to which notion, Hercules is supposed by them to be placed in the Sun, and to accompany him in his progress round the world, as Mercury does the Moon; intending hereby, that as the influence of this latter body feems to refemble the works of reason, and to proceed from wisdom, so the operations of the former are like those strokes, which by mere dint of strength and force bear down all before them. The opinion of the Stoics is again produced in proof of what is here afferted; it being their opinion, fay these Astronomers, that the Sun was at first kindled, and is still maintained by exhalations drawn from the fea, whilst the Moon is fed by those more sweet and benign vapours which arise from fountains and lakes. 42. So again; when the Egyptians tell us that Ofris's death happened upon the feventeenth day of the month, the foundation of this fiction, fay they, is, because the Moon being then at full is more especially vifible, and from that time is continually in the wain. The Pythagoreans therefore call it the day of obstruction, and indeed have a particular detestation of the number it felf. For the middle number seventeen falling in between the square fixteen, and the paralellogram eighteen, (the only two plain numbers whose circumferences are equal to their Areas) flops up the way between them as it were, divides them from each other, and hinders them from uniting. In like manner, Ofiris' is faid to have lived, or as others have it, to have reigned twenty-eight years, manifestly alluding to the different degrees of light which appear in the Moon, and to the number of days in which the performs her course. round the earth - So again, with regard to that ceremony which they perform at the funeral of Ofiris, the cutting down of a tree, and forming the trunk into the shape of a crescent, is not this designed to signify, that the Moon as the approaches nearer and nearer to a conjunction with the Sun, puts on this figure till she at last quite disappears? As to Ofiris's being torn into fourteen pieces, this circumstance is plainly intended to mark out the number of days in which the Moon is, continually decreasing from its being full, to its; change.

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change. Once more, the day upon which the Moon first appears visible, after the has escaped as it were out of the rays of the Sun, is called by them the interfall good, for Osicis is a good being, the word it self as mongst its various other fignifications, importing a because and beneficent power, as does likewise that other name of Omphis, by which he is sometimes called, at least according to Hermanus's interpretation of it, ad on

49. Nor, by they, does it at all contradict this opi-Office there being a kind of analogy or refemblance between the several degrees of height to which this river rifes, and the different illuminations of the Moon, Thus, for inflence, at Elephantina where is its greatest height. it rifes to twenty eight cubits, according to the whole number of the phases of the Moon, and to the days wherein it performs one entire revolution. At Mender a and Xois, where the water is lowest, there it does not afcend above feven cubits high, analogous to the Moon's quarters; whereas at Memphis, where is its middle height, when the flux has been regular, it rifes to the height of fourteen cubits, answering herein wife, the great refemblance which they imagin they find ween him and the Moon, his more bright and thining parts being shadowed and obscured by those that are of a darker hue, that they call the Apis the living. image of Ofiris, and Suppose him begotten by a ray of metive light, flowing from the Moon, and fixing upon his dam at a time when the was frongly difposed for generation. And, say they, what fully confirms darm.

firms all that has been hitherto offered upon this point upon the new-moon of the month Phamenath, which falls in the beginning of the fpring, they celebe festival, which is expressly called by them the entrance of Oficis into the Moon. According to these Philosophere therefore, by Offris is meant the power and influence of the Moon, as by Ifit, whom they suppole to be married to him, they understand that generative faculty which relides in it—and accordingly, they call the Moon the mother of the world, and hold it to be of both fexes, female as it receives the influence of the Sun, and is made pregnant by him, male, as it featters and disperses thro' the air, in its turn, the principles of fecundity. For, according to the story it felf, Typho or the cause of corruption is not always predominent, but is frequently forced to give way, and yield himfelf, bound as it were, to the principle of generation: though he cleanes from his prison, and becomes once more able to contend with Orus for the victory where by Orus is meant this terrestrial fostern, in which fometimes the principle of corruption prevails, and fornetimes that of generation, though neither of them be ever able absolutely to conquer and destroy the party or leaves the property they are the property of with the state of state of the mark of the state and then

A fifth explication of the history of Itis and Ofiris taken from the Phenomena of Eclipses.

44. There are Philosophers again, who will have this whole story to be no other than an enigmatical description of the Phenomena of Eclipses. According

to this hypothesis therefore, when Ofiris is said to have been shut up in a cheft, we are to understand the Moon's falling into the shadow of the earth, which happens when the is at full, and in opposition to the Sun. So again, when the Moon in her turn hides or ecliples the Sun, which the fornetimes does at the latter end of her revolution, and when the is in conjunction, this, fay they, is figured to us by Isis's not destroying Typho when the had him in her power-Much after the fame manner they account for what we are told concerning Amebis, of his being born of Nepebys, and of Is being nevertheless reputed his mother. For by Anubis they understand the borizontal circle, which divides the invisible part of the world, which they call Neptbys, from the visible, to which they give the name of Is, and as this circle equally touches upon the confines of both light and darkness, it may be looked upon as common to them both-and from this circumstance arose that refemblance, which they imagin between Anubis and the Dog, it being observed of this animal, that he is equally watchful as well by day as night. In short, the Egyptian Anubis feems to be of much the same power and nature as the Grecian Hecate, a deity, common both to the celestial and infernal regions. Others again are of opinion that by Anubis is meant Time, and that his denomination of Kuon does not fo much allude to any likeness, which he has to the dog, though this be the general rendering of the word, as to that other fignification of the term taken from breeding; because Time begets all things out of it felf, bearing them within it felf, as it were in a womb-but this is one of those secret doctrines

doctrines which are more fully made known to those who are initiated into the worship of Anubis. Thus much however is certain, that in ancient times the Egyptians paid the greatest reverence and honour to the Dog, though by reason of his devouring the Apis, after Cambyses had slain him and thrown him out, when no other animal would taste or so much as come hear him, he then lost the first rank amongst the facred animals, which he had hitherto possessed—But before we conclude this point, we must not forget to take notice, that there are some who give the name of Typho to that part of the earth's shadow into which the Moon falls when she is eclipsed.

The Author interposes his own judgement upon the foregoing Explications, and proceeds to lay open and explain the Doctrine of the two Principles.

offered may be drawn this probable conclusion, that no one of these Hypotheses taken separately contains the true explication of the foregoing history, though all of them together do. For by Typho is not meant the drought only, nor the wind, nor the sea, nor darkness, but, in general, every part of nature which is buriful and destructive—For we are not to imagin, that the mere particles of inanimate matter were the first principles of the origin of this universe, as was the notion of Democritus and Epicurus; nor must we with the Stoics suppose, that it was one only uniform Reason and Providence

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fidence that first seduced the formulas male of a me order, and that fill disposes and governs every bings string 'tis impossible that any one cause what ever, he it had, or even good (for God cannot be the mishor of any evil) thould be the common principle of all shings. For the harmony of the world, like that of herp, (to me the expression of Heraelisto) it make up of discords, and consists in a mixture of good and evil, or, at Euripides has it, if good and evil control by "Separated from each other, though they are followered " at this beauty and order be the refult".—From hims therefore atole that very artistst opinion, which he been handed down from Theologists and Leg to the Poets and Philosophers; an opinion, which, gh it's first author be unknown, has neverthele minted to first and established a feedit every where, as not only to be commonly talked of by both Greeks and Barbarians, but to be even taught by them in their mysteries, and in their facrifices; namely, that the world is neither wholly left to it's own motions without forme mind, forme superiour reason to guide and govern it nor that it is one fuch mind only or reason, that, as it were with a helm or bridle, stoors and directs the nole - but as there are many things wherein the od and evil are equally blended together, or rether indeed as Nature produces nothing here felow without such mixture, and as it cannot be imposed that one and the same being is the dispensor of these contrarieties, diffributing as it were from two different like a poor Retailer mingling them and dathing th

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together so he please. For this reason, I say, was first introduced the opinion, that this infective which is objected in the human life, this inequality and variety which is discussed in the Universe, and all those changes which we see in it, at least in these subjuntary regions, are owing to rear contrary Principles, to two quite different and diffinct powers, one of them always leading us as it were towards the right hand and in a direct line, the order, on the contrary, always endeavouring to turn us aside, and to make us take a contrary direction. For if nothing can come into being without cause, and if that which is perfectly good cannot be the cause of evil, then must there needs be a distinct Principle in nature as well for the production of evil, as of that which is good.

of the greatest and wisest part of mankind; some of them plainly afferting, that there are two Gods of two contrary crafts or trades as it were to each other; one of them, the cause of all that is good in the world, the other of all that is evil in it. There are others again, who call the good principle only, God, giving the name of Demon to the evil being, in which number is Zorouser the Magian, who is reported to have lived five thousand years before the Trojan-war. Now this philosopher calls the good principle Oromaes, and the evil one Arimmius; adding moreover, that as of all fentiole beings the former bore the greatest resemblance to light, so the latter was most like darkness. Between these two he supposes another intermediate being, whom he calls Mithrus, and the Partons from hence,

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as these factions where they begred for fitting belief ingresses, getterned about a for thase already received we as to be all of section the good Being of much has of a more sed and a loomy nature, particularly these where they proped that any impanding minfoamus make he averted from them, to be made an about some now the manner of these services was a followed having sirk bruised in a mortae a certain plane which they called a mortae a certain plane which they called a wolf that had been just flaint after this they carried the mixture out into some dark place, where the beams of the Sun never personned and these threw it away. For they imagined that all kinds of plants, according to their different classes that and these opinion, with respect to animals; for Dogs, and Birds, and Land Urphins they held to be aspecial factorists of the good principle as water rate were of the malignant one; for which reason they looked upon a shose people as particularly happy who killed the presented muches of them.

Logical relations which the Magian Philosophers tell us concerning the two principles, such are these that follow relating to their birth, as that Oromanic forung originally from the purest light, and Assessing from the purest light, and Assessing from the most protound darkness—and to the contentions which enfued between them. Thus, say they Oromanical made six gods, the first of them the author of be-

Slow, the next of riches, and a 6 which refults from verticus which refults from verticus her likewife did Arimonies n contrary natures and operations to opposite this Oromones, having first enlarged l alls to three times its former magnitude, and read a greater distance from the Sun, (as far as that he heaven with flars, placing the Sur in particular the front of all the reft, for a guard as it were, or in spector of this lower world—lastly, he created for d twenty other Gods, placing them all within an e he had likewise made; but Arimanius also, having his turn formed the same number, these adversa Gods bored a hole in the shell of the egg, and got w in it, thus the evil became mixed or blended wi good. There is however, fay they, a time fixed by th Fates, nor is it indeed very far off, when the power drimonius shall be utterly done away, and he he ed by those very evils, which he first introduce to the universe, by famine and pestilence: af ich the earth shall become plane and level, all m kind shall live under the same laws and govern they thall all speak the fame language, and all en one uniform happiness. We are moreover told by Th touper, that, according to the opinion of the Magi, each of these Gods is to conquer and be conquered in his tur for the space of three thousand years, and that for other three thousand years they are to contend with each other for the preheminence, each deftroying, as fur as possible

the works of the other; but that, at the end of this ture. Attendance foculd be entirely cut off, and much kind for the future should live in perfect happiness cloathed with fach bodies as frould not fend in new of food for their support, and whose matter should be the God who is to contrive and execute all this de indeed fleep for a time, but that this time e to be looked upon as long, when compared with a cternity of the divine nature, nor longer in proportion than is the moderate fleep of a mere mortal—fuch the is the mythology of the Magi.

; 48. Nor is that of the Chaldrans much different from it; for amongst their planetary Gods, so they call them, they hold two to be wholly of the bunnicent hind, of a middle nature partaking of both good and evil. So likewise with regard to the Greeks, their notion as to this matter is very clearly expressed by their allesting, as they do, one portion of the world to the good Deity, whom they call the Olympian Jupiter, and the other, to the hateful or evil one, to whom they give the mane of Hades or Plate—to again, in confequence of this fame notion, we find them in their myt making Harmony to be the offspring of More and Kaone, the former a cruck and contentions Doing, the later ter mild gentle and loving. Nor are indeed the feptiments of the Philosophers them felom different herefrom.
These Hernelities openly, and in plain terms, calls War,
the father, king, and lord of all things: not, tays he, did Honer pecceive that he was curling the origin of the uni-

universe, that principle to which all things owe their being when he prayed, that discord might be cut off from swongs Gods and Men-nor is there any fear, says has lest Distord exceed the proper bounds allotted its the thould this ever happen to be the cafe, the Fates, conserve of subat is right, would find it out. In the writings of Empedoles, the good principle is fornetimes ined by the same of Love and Friendship, and often-des again, by that of fiveet-looked Harmony, whilst evil one is filled by him pernicious Enmity, and Strife. The Pythogoreans likewife have a great number of terms, which they make use of to express the contrary natures of these two principles, thus the good one is called by them, "the unit, the definite, the "fixed, the first, the odd, the square, the equal, the "destrous, and the lucid"; whilft to the evil one, on the contrary, they give the appellation of " the duad, " the indefinite, the moveable, the crooked, the even, " the obling, the unequal, the fmiltrous, and the dark". Anamagoras calls them, the One, Butelligence, the Other, Infinity; and Aristotle describes them by the names of Ports and Privation. Plate indeed, as if he had a mind to cover over and conceal his notion of the two principles, oftentimes deligns them by these general terms, the One, and the Other. However in his backs of Lowe, which he wrote when he was of a more advanced age, he speaks his mind with greater freedom, and in plain terms afferts, without the least riddle or difguife, that " this world is not moved by one Soul "only, but, perhaps, by many, certainly by not fewer: "than two: One of whom is of a benevolent disposi-" tion. HAU R2

tion, and the author of every thing that is good a whilst the other is of a quite contrary turn of military and the author of every thing that a evil. But be indes these, this same philosopher has likewise test behind him the notion of a third Principle, not inited a smalless one, destricte of reason and self-motion at some would suppose, but of an intermediate nature pairing ing of both the extremes, in such a manner however as always to affect, to desire, and to pursue after the better of them—but this will be explained more fally in the ensuing part of this discourse, wherin we shall particularly endeavour to accommodate the Egyptian Theology to this Philosophy.

The mythological bistory of His and Ofine compared with, and explained by the foregoing doctrine of the two principles

A9. This world, tis certain then, even in its original frame and constitution, is made up of contrary powers, not indeed of equal strength, but so tempered together, as that upon the whole the good should be predominant. Nevertheless it is not possible that the malignant principle should be ever wholly destroyed, so throughly is it united with the material parts, so intimately does it adhere to the soul of the universe, and so vigorous an opposition is it always making to the better power. By Opris therefore are we to the derstand those faculties of the universal soul, such as intelligence and reason, which are, as it were the shipterne lords and directors of all that is good; as in the

ISIS and OSIRIS. 19 seneral filter of Matter, whatever either in the carrior atmosphere, in the waters, or in the heavens and
in the flars, is regular permanent, and falutary, such a
are orderly leatons, a due temperament of the air, and
the flated revolutions of the heavenly bodies, all the
may be fulled the offlux and express image of Office. On the contrary, those powers of the universal S which are subject to the influence of passions, the boibecome the irrational, and the unruly part of it, many noxious, unwholfome and diforderly, fuch as are irregular feafons, a differnpered flate of the air, eclip of the fun and moon, may be all properly enough denominated the outrages of Typho, and representations of him. And indeed this notion feems to be even in cluded in the name Setb, which they fometimes give him, by which they mean the tyramical and overbearing Power, or, as the word frequently fignifies, the Power that overturns all things and that overleaps all bounds. So again, that Bebo, whom fome authors make to be one of his companions, Manetho afferts to be none other than Typhe himfelf, who was called after this name and indeed, as the proper import of this word is refinaint and bindrance, no name can be imagined more furtable than this to that malignant being, whole power purs a stop to the natural course of things, and they would otherwise proceed.

The upon these principles therefore that of all them beats, the most senseles and stupid are devoted to him, such as is the As and of the wilder kind, the

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mon force and dimmentals, fuch as are the Gracidite, and the River-Host. But of the Aladnough has been dready fild in the preciding part of this difficults—A Hermopolic there is thewa (what they call) a flator of Typho, which is no other than a River-Harfe, with hawk upon his back fighting with a ferpent. Who by the River-Horfe is means Topho, and by the Haw that power and fovereignty which he frequently to into his hands by violence, and then employs in wo of mischief, as well to his own annoyance as so th prejudice of others - So again, those facted cakes which they offer with their factifies upon the feventh day of the month Tybi, at what time they selebrate the feltival of the return of He from Phenicia, have the imprefion of a River-Hurfe-bound stamped upon them.

Farthermore, in the city of Apollo ties an established. custom, that every one must ent of a Grocodile. They have likewife a foleran hunting of this animal upon a particular day fet apart for that purpose, at which time they kill as many of them as they can, and afterwards throw their dead bodies before the temple of their God; affigning this reason for their practife, that it was in the thope of the Orocodile that Typic cluded the pur-init of Oras — In thort, every thing that is of an evil and malignant nature, either in the animal, the vegetable, or intellectual world, is tooked upon, in general, as the operation of Typho, as part of him, or as the effect of his influence.

51. Oficis, on the other hand, is designed by them under the hierographic of an eye and scapeer; the former denoting his providential wildow, as the latter does does his power; wisdom and power being the two most distinguishing characteristics of the Deity, as seems also to be particularly intended by Homer, when he calls Jupiter the king and governour of the universe; Supreme and Counfellour. The figure of a Howk likewife is frequently made use of by them as a symbol of this God, on account of the piercingness of its sight, the swiftness of its wing, and that celerity wherwith it digests its food. 'Tis remarked also, as another property of this bird, that as it hovers over the bodies of dead men which lie unburied, it featters earth upon their eyes-it is farther observed of it, that whenever it alights upon the banks of the Nile to drink, it fets its feathers upright, and after it has done lets them drop again, fignifying hereby, that it has escaped the danger of the Crocodile; for had it been feized by this creature, its feathers would have still remained in their erect posture - Nor is it under mere symbols only that Ofiris is represented to us; for we frequently meet with flatues of him in the human shape, with his privy member erect; denoting hereby the mighty influence, which this God has in the production and support of all other beings. These statues are moreover adorned with a flame-coloured robe in imitation of the Sun, which they look upon as the very body as it were of the good principle, and the best visible representation of the intellectual fubstance. We cannot therefore but utterly reject their hypothesis, who imagine that by Typho is meant the Sun's orb; feeing nothing ought to be attributed to this malignant principle, which is bright and thining, nothing which is of a falutiferous nature, R4

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comothing which promites miles and generations in a word; mothing when the mation is regular and it rationally but all things just the revents — that parched ingralrought; therefore, which is foundations foundations foundations both to plants and animals, it is not to be looked upon as the effect of the Sur's heatern but as owing rather to an under mixture of temperatives of the air and water, at what time the power of the arregular and disorderly principle is so far predoct minert, as to be able to extinguish these refreshing was pours which would otherwise write might de - significant To But the relation, which Ofiris bears the Sun, and full farther evinced from those facred hymns which are a inscribed to him, wherin he is expressly invoked under the denomination of one who lies concealed in the wrant of the Sun—The fame thing is evident likewise from that festival, which they call the birth day of Orac's yes, i month Epiphi, at what time the Sun and Mongard's fuppoled to be in the fame right line with the earth; looking upon both thefe bodies, the former as well as: the latter equally, as the eyes and light of Orus-There! is likewife another festival founded upon much the sees principles, which they folemnife upon the twenty-infected day of the month Phapphiance the autumnal: equinon to which they give the name of the nativity of the flaves of the Sun, intimating therby, that is this uminary is now removing from us, and in a more ablique situation, his heat and light begin to grow weaker and weaker, and confequently that he finalished need of a Stoff as it were, or formathing in drengthen

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indichaport him. In reference to this same notion a likewise, about the time of the winter faithire, they lead that faceth cow in procession leave times would have transley which procession they call in express termina the fearebing after Offrir that leafon of the year fland moth in need of the Sun's warmth - As to the sun ticular number of feven rounds, which is observed by them in this ceremony, this is intended to fignify, that the South month after, that the So finishes his course from the winter to the fun Tropic - So again, Own the fon of He and Office in faid to have been the first, who instituted that significe to the San, which is celebrated upon the fourth day of every month, as is related in the books of the genealog of Ono And indeed to great is the veneration w they pay this luminary, and so willing are they to rend him kind and propitious to them, that three times e day do they burn incense to him, Refor at his hirt rising Myrrb when he is in the meridian, and a sol called Kupbi at the time of his fetting; as to the particular reasons, which are affigued for this practile, th I shall leave to be farther explained hereafter But why should we trouble our selves to collect a inflances in proof of the point before us? Leb there are some authors who in plain terms affert, th Office is the fame with the Sun, and that he was called Sei in by the Greeks; adding moreover, that the Egyptians, by joining the article to the original a have been the occasion of all that darkness and constitution which him been thrown upon this subject.—And as by Office meant the San, to likewife, fay they, does 16 repre-

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represent the Moon; those shatues, in which she is signified with horns, being made in imitation of the crescent, as that black habit, in which she stands attired, is designed to denote those occultations and deprivations of light into which she salls in her persuit of the Sun. So again, the same influence which the Moon is thought to have in all affairs of Love, being generally invoked as the arbitress of them, is by Eudoness ascribed to Misself Norwindeed, must it be owned, are the arguments which they bring in support of this opinion destitute of all probability; but as to those, who would make Typho to be the Sun, their hypothesis does not deserve our least attention—but its now time that we return to our own explication of the fable.

se. Its therefore, according to our fystem, is the feminine part of nature, or that property of nature which renders her a fit subject for the production of all other beings: for which reason it is that Plate calls her the Nurse, and all-receiver, and that the is vulgarly termed Myrionymus, or the Goddels with ten thousand Names, denoting hereby that capability, with which the is endued, of receiving, and of being converted into all manner of forms and specieles, which it shall please the supreme Reason to impress upon her, She has moreover an inbred love towards the first and supreme cause of all things, that is, towards the good Principle, which the perpetually longs after, and is in pursuit of; as on the other hand, the thuns and rejects as much as possible all commerce with the evil one. For though the be the receptacle, or common matter for both these to operate upon, yet of her felf does always incline to the Better

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of them, freely offering her felf as it were to his earthr and permitting him to generate his bleeness upon hi being ever most pleased and rejoiced when the is a program by him, and can bring forth other Beings him. For material productions are all of them to of the Subfance producing, and that which is beis that the refemblance, or picture as it were, of the which begans it.

134: "Fis not without propriety therefore, what to and incorreptible, though his body be often tom phone and hidden by Typho, and as often feathed all found again, and joined together by the wandring For that Being of whole effence it is to exist, intelligent, and to be good, is to far from being co e, that he is not obnoxious to the leaft of anutability; though at the same time, those imag those delineations, forms, and likenelles, which the terial and passive part of nature hath taken of were from him, and received upon her felf the must be owned, like the impressions of a feat upon wax are not permanent and everlasting, but liable to the annels of that unraly and turbulent Power, who w driven hither from above, and who makes confi wer upon Orac, or that visible image of the intellectual world which was born of Ift - for which reason it is that Ores is faid to have been publicly accused by Type of illegitimacy, as not being, like his father the inpremo Realon, in his own nature pure, undefiled, and free from all kind of heterogeneous mixture and foreign action, but baftardised as it were, on account his

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the corporate and relation to matter. He gets the better however of his selvering in this case. However, that is, Reafon bearing witness and evincing that the world, as it at prefent exists, was produced into brings by nature, first transformed as far as possible into the liberess of the prime intellectual Substance. For as to that part of the story wherin we are told, that dollower begotten by His and Olivis, whilst they were yet in their mother Ries's womb, this seems to have been frigated in order to hint to us, that before this material would was thus compleatly finished by the supreme. Reason, nature her self, not as yet convinced of her own imperfection, brought forth the first production—on which account it is that this God, whom they likewise call the elder Ories, is supposed by them to have been begotten in the dark, as not being the World it self, but the image sether on picture of that Warld, which was to be made thereafter.

the contrary is supposed to be complete and perfect in his kind, and the 'he he not able entirely to demolish Typhe, yet has he much diminished his activity and power of doing mischies: which gave occasion perhaps to that statute of him, which is to be seen at Coptor, where he is represented holding in one of his hands the generative parts of Typhe—agreeably likewise to this same notion, Hermer is supposed by them to have deprived Typhe of his sinews, and to have made take of them in Stringing his sarp, teaching as thereby, that when the supreme Reason compused this universe he

mide one harmonious system even out of the motodisk coldine principles, and that he did not unterly deferor. the he greatly maimed, the power of the evil being the Being by this means reduced to a weak and lan guid condition, in the present state of things it blen and mixes it left with those parts of the world, which are most liable to vicifitude, and so becomes the cause of those tremblings and shakings which we sometimes feet in the earth, of those great droughts and northwar winds in the air, as also of hurricanes and thunds it moreover infects the winds and the waters with pettilential difeates, and extends its baneful influ even as high as the orb of the moon it felf, whole li is formetimes confounded, and formetimes quite darking By it this at least feems to be the fentiment of the B syptians, when they tell us one while that Typho wou ed the eye of Orus, and then again that he struck it quite out and swallowed it up, though he afterwards return it to the fun. Where 'tis evident, that by the first ftroke they mean no more than the common monthly wainings of the moon, and by the total deprivation of the eye an eclipse of that body, which the fun accordingly remedies by thining upon it again, as foon it has passed the earth's shadow. or named to regroo 10 36. Now universal nature, in its numoft and most perfect extent, may be confidered as made up of thefe three things, of Intelligence, of Matter, and of that which is the refult of both these, in the Greek language, called Roffmer, a word which equally fignifies ci being and order on the world it felf ... the first of these is the sime with what Plate is wont to call the Idea, the

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pler, and the Rather in to the formit of the the Recombler, and the Father; to the found of them he has given the name of the Mather, the Murfe, and; the Place and Recorded of generation; and the Production of them, that of the Off-fring, and the Production—
for again with regard to the Egyptians, there is gend reason to conclude, that they were went to like this universal Nature to, what they called, this make beautiful and perfect Triangle; the faces as does Place himself in that supposed degram, as 'the termed, which he has introduced into his Common-versalth—Now in this Triangle, which is rectangular, the perpendicular side is imagined equal to three, the help to four; and the hypothermic, which is equal to the other two containing othernic, which is equal to the other two contains to five. In this scheme therefore we must support that the Perpendicular is deligned by them to represent the majorline nature, the Baje the feminine, and that the Hypothenuse is to be looked upon as the off-spring of boths and accordingly, the sirsh of them will apply enough represent Osini or the prime cause, the second life or the receptive power, the last Orus or the common effect of the other two. For there is the sirsh number which is composed of both even and odd; and sow is a square whole side is equal to the even number two; but five, being generated as it were out of both the preceding numbers two and three, may be feid to have an equal relation to both of them, as to its common parents. So again, the fame word which fignifyes the universe of beings, is of a fimilar found (in the greek tongue) with this number; as to count five, in the fame language, is sometimes made use of for counting in general —— But this number is still more

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by the Egyptians, because, when multi-on felt, it muchly equals the number of their well as makes up the furning of the years he spir lives. They are moreover wont to a the name of Kaimir, by which word they an fomething which may be feen; for this World is applible to the sense and visible. As to Ifa, the is nees called by them Murb, formetimes Athyri, a or times Methuer. Now the first of these man ies Mother, the fecond, Ofiris's mundan babitat s Plate expresses it, the place and receptacle of seranies) and the third is compounded of two words, one of which imports failings, and the of which the world confirts, but its intimate conjunction likewife with the good, the part, and

the well-ordered principle. 57. Nor will it perhaps be thought improbable that Helied might have thefe fame principles in view,

when he supposes Chaos, and Earth, and Tartarus, and Love to be the origin, or first elements of all things if we only apply these names according to what has been already laid down by us, that is, if we fublished se, and Typho inflend of Tarcorus; for as to Chais; this the Por feems to introduce only as the region or place of the Universe. And here our subject it self me, in a manner, to call for that tale of Plate's concoming the birth of Eros, or Love, which Socrates to lates in the Symposion - Penia, or Poverty, thys he, being very deficous of having children, took the op-

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to review and district of

We are not inde les as thefe, as if they carri

of Menover therefore, in this different, on talk of Marter in general, we would not be underfined as if we were of the opinion of those Philadelphias, who define it to be something of it self wholly incrimate,

impressed and formed; so li induced with any active power or undity, but rather as the mere Mate reffords nourithment to what is be to this nation of *Matter*, as not of all properties or qualities, whi arry about us in our minds, we can addless as one, who through love of these of the supreme God, is ever in conand never opposite or contrary to has is faid of a good wife, that though ye the company of her hather always has a longing defire may justly be applied he

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ing her extreme parts, and 'tis then that the appearance put on a forrowful countenance and to mourn; itis then likewife that the is faid to anxiously to fearch for, and fo industriously to wrap up the diffipated fragments of Ofiris, receiving them indeed and hiding them from her enemy in a corrupted state as they are, though she i afterwards produces them into being again, and raifes them up anew as it were from her felf-For as to those delineations, forms, and emanations of the Deity which are diffused throughout the heavenly bodies, these remain always the same, whilst those which are feattered through the earth, in the fea, in plants and animals, and in other bodies obnoxious to change, thefein on the contrary, as they fall to pieces perish and are buried, so do they oftentimes thine forth again, and appear in new productions --- when the Egyptian mythology therefore supposes that Typho was married to Neptbys, but nevertheless that Ofiris accompanied with her by stealth - does it not intend hereby to fignify, that the destroying or malignant Principle has more especial influence over this lower world, or the extreme parts of matter, which they delign by the names of Neptbys and Teleute: and that the genial and good Being difpenses his generative power but weakly as sparingly in these parts; and that even these small effects of his goodness would be all destroyed by Typho, were. it not for those parts of it which Is preserves, charilles, and brings to maturity?—upon the whole however frontil negation of motion or from the ill sie of it. likewife to have been the fentiment of both Plate and Aniforle; as we want to be the state of both and girl

260. The generative and falutary part of nature therefore always moves towards the good Principle, and is ever defirous of new productions, whilst the destroy ing and corrupting part, on the other hand, moves from him with a direct contrary tendency. If therefore, by whom they understand this genial and as it were animated motion of Nature guided by knowledge, has her name given her from this very circumstance, that is, from ber moving, or being carried agreeably to the die tates of wisdom. For this word is not of barbaric extraction; but as the Gods, in general, have their common appellation of Theoi (in the greek language) derived to them from two words, which fignify feeing and running, fo likewise was this Goddess called Iss by both Greeks and Egyptians, a name which has an equal relation both to Science and Motion. In like manner Plate afferts, that the old name by which the Anclears expressed the essence of things, was derived from a word of the same import with this of Is; and farther, that knowledge, wifdom, understanding, the chiefgood, and even vertue it felf, had their names, in the Greek language, originally taken from this fame, or a root of fimilar fignification: as on the other hand, they nfed terms opposite to motion by way of ignoming and reproach; as they called whatever bindered, chaged, retarded, and prevented the regular course of things, bafeness, difficulty, fearfulness and forrow, all of which, in the Greek Language, have their appellation either from a negation of motion, or from the ill use of it.

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61. Now as to Offris, this likewife is a compound ed name, being derived from Ofion and Hieron , for as he is supposed to be that common Reason, which pervades both the superior and inferior regions of the universe; by the latter of these terms the Antients would denote him in his celestial capacity, as by the former of them they would express his terrestrial and infernal influence. This univerfal Reason is moreover called by them Anubis, and fornetimes likewife Hartion it has to the superior, as the latter, to the infer world. And for this reason it is, they facrifice to him two Cocks, the one white, as a proper emblem of the purity and brightness of things above, the other of a faffron-colour, expressive of that mixture and variety, which is to be found in these lower regions ---- Nor. ought it to be wondered at, that we thus endeavour to. deduce the fignification of these names from the Greek Tongue; for there are ten thousand other words of that language yet preserved in foreign countries, which were originally carried thither by those, who from time to time removed out of Greece, Some of these indeed the Poets have attempted to recal home again, and for this reason have been accused of corrupting and barbarifing their language by fuch as call any new exp fions of this kind, Gloffes - In the account which is given of these facred names in the books w aferibed to Hermes, that Power, which prefides over and regulates the motion of the Sun, is there faid to Apollo, and that Power, whose peculiar office it is to fuper-Hoob, S

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surprise and in the Egyptian language, Sothis—a word, which, in its original import, fignifies breeding, and is accordingly translated by the Greeks into their language by the term Kuon, which name (fignifying both a Dog as well as a Breeder) was given by them to that Starwhich they appropriated to Iks—Now the one ought not to be over-contentious about mere terms, yet can I much more easily allow the word Surapis to be of Egyptian extraction, than I can that Officis is; being of opinion, as I am, that the former of these has no relation to the Greek tongue, and that the latter has; but however, that both of them are no other than different denominations of one and the same Power or Deity.

62. Nor will what the Egyptians themselves relate concerning the names of these Gods, be found very different from what has been just now observed of them. Thus Ifis is frequently called by them Athena; fignifying in their language, I proceeded from my felf; intending hereby to express that felf-motion, with which this Goddess is endued. In like manner, they give Typho (as has been already taken notice of) the names of Seeb, and Bebb, and Smy, all of them words of one common import, and expressing a certain violent and forcible refereint and withholding, as likewise contrariety and subpersion - we are moreover informed by Manestee that the Load from is by the Egyptians called the bone of Oras, as Iron is, the bone of Typho. For as this metal is fometimes attracted by the Load-stone, and froms to follow it, and at other times again appears to or recede, and as it were to fly from it; fo in like manner does fuperdoes the falutary, the beneficent, and the orderly mental fion, convert, draw over to it felf, and fosten the more disorderly and Typhonic one; which however foon returns to it felf again, and falls into its former opposition and contrariety to fuch motions as are good and gene. rally benficial - But there is ftill another piece of Egyptian mythology related by Eudoxus concerning. Jupiter as that his legs originally grew together, for that he was not able to go abroad, but lived altogether in folitude at home ashamed of himself as it were; till at length Is, cutting them afunder, restored him to the due use of these limbs by enabling him to walk up right—but this is of exactly the same import with the other parts of the flory, and defigned to represent to us, that the mind and reason of the supreme God, which in its own nature is invisible to us, and dwelling in obscut rity, by putting it felf into motion proceeds to the production of other Beings.

to represent to us, that every thing must be kept in continual agitation, and never cease from motion; that they ought to be rowzed and well-shaken, whenever they begin to grow drowzy as it were, and to droop in their motion. For, say they, the sound of these Sistrative averts and drives away Typho; meaning hereby, that as corruption clogs and puts a stop to the regular course of nature; so generation, by the means of motion, loosens it again, and restores it to its former vigour. Now the outer surface of this instrument is of a convex figure, as within its circumference are contained those four

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four chords or bars, which make fuch a rattling when they are shaken nor is this without its meaning, for that part of the universe which is subject to generation and corruption is contained within the fphere of the moon; and whatever motions or changes may happen therein, they are all effected by the different combinations of the four elementary bodies, fire, earth, water, and air-moreover, upon the upper part of the convex furface of the Siftrum is carved the effigies of a Cat with a human vifage, as on the lower edge of it, under those moving chords, is engraved on the one side the face of Iss, and on the other that of Neptbys-by these faces symbolically representing Generation and Corruption (which, as has been already observed, is nothing but the motion and alteration of the four elements one amongst another) as by the Cat, they would denote the moon; its variety of colours, its activity in the night, and the peculiar circumstances which attend its fecundity making it a proper emblem of that body. For it is reported of this creature, that it at first brings forth one, then two, afterwards three, and so goes on adding one to each former birth till it comes to feven; so that the brings forth twenty-eight in all, corresponding as it were to the feveral degrees of light, which appear during one of the moon's revolutions. though this perhaps may appear to carry the air of fiction with it, yet may it be depended upon, that the pupills of her eyes feem to fill up and to grow larger upon the full of the moon, and to decrease again and diminish in their brightness upon its waining—as to the human countenance with which this Cat is carved, this

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is deligated to denote that the changes of the moon are regulated by understanding and wildom. It would only we think reasonably and justly of these matters? we small not look upon the Water, nor the Sun, nor the second Earth, nor the Heavens simply as Office or Ife : nor must we by Typho understand either the Pire, or Drought, or the Sea - but in general, whatever in any of these bodies is irregular and disorderly, whatever offends either through excels or defect, all this is to be attributed to Typho: as on the contrary, whatever is well-ordered, whatever in all nature is good and faluary, if we will pay a due honour and reverence to" this, estiming it as the operation of Ifs, and as the image representation and delineation of Ofris, we shall not do amis - we shall be able likewife to answer the scruples of Endorses, and to remove his perplexity upon this fubject, questioning as he does, " why the care of love" "affairs should be committed to Ilis rather than to " Oceas' ? " and why, neither the encrease of the Nile," nor the government of the infernal regions thould be " entruited to Bacchus"? for, in a word, we look upon thefe two Deities as actuated by one and the fame common reason, as presiding over all that is good and falting tary in nature, and that every thing, which has any beauty or excellence in it, was fo made by them; Office furnishing the principles of it, and Ifir receiving themis from him and dispersing them around her. I thou sight

650 By this means likewife we shall be able to overs turn the credit of those more common explications of this fable, which are urged with fo much afforance by

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er they are belt pleased to a the history of these Gods to those various the Several Sections of the year, or to those a rather which are observed in the production of com, in its fowing and ripening — " For, by they, what can " the buried of Office more aprly lignify, than the first "covering the feed in the ground after his foweng of " his reviving and re-appearing, than its first beginning a to shoot up? and why is I/is faid, upon perceiving her " her upon the fixth of the month Phaophi, foon after " fowing time, but in allufion to this allegory ! and who is that Harpocrates, whom, they tell us the "brought forth about the time of the winter-tropic, "but those weak and tender theotings of the corne "which are as yet feeble and imperfect! for which " reason it is, that the first-studes of their lentils are " dedicated to this God, and that they celebrate the feat." " of his mother's delivery just after the Vernal-Equinear's Now when such arguments as these are spread amongst the vulgar, no wonder they rest well-latisfyed and yield an easy affent to them, the obviousness and familiarity of the fubject perfuading them of its probability from south the state of the south of your

66. Nor would there indeed be any great harm in all this, was due care taken, in the fart place, to preferve these Gods in common, and not to confine them to Egypt only by appropriating their names to the Mile, and to that particular spot of land which is watered by this river, and by making the Fens and Lotus's of this

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country the only subject of the Mythology depriving therby the rest of mankind, who have no Nile no Butus, nor Memphis, of all claim to these great Gods -- whereas the divinity of Its is every where ecknowledged, as well as that of those other Deities. who usually accompany her: and though it was not till lately perhaps, that some of them began to be called by their Egyptian names, yet was the influence of each of them, even from the beginning, confessed and revered - But there is a fecond point of greater confequence, which ought more especially to be dreaded and guarded against by these who give into these explications, that they do not hereby infenfibly, and before they are well aware of it, explain away the very nature of the Gods, by refolving it as it were into mere blasts of wind, or streams of rivers, into the sowing and earing of corn, or into the changes of the earth and feafons, as those persons have actually done, who make Bacchus to be Wine, and Vulcan Fire. Just as Cleanthes somewhere tells us, that by Proservine nothing else is meant, but that air which pervading the the fruits of the earth, is thereby destroyed as it were, being deprived of its nutritive spirit; and as a certain poet, speaking of reaping corn, says, sanding standing

Then when the vigorous youth shall Geres cut, For those, who indulge themselves in this manner of expression, act just as wisely as they would do, who should call the fails, the cables, and the anchors of the thip, the Pilot; or the yarn and webb, the Weaver; or the emuliion, the eafing-draught, and ptilanne, the Physician was and to much appoint but a cultura anivib

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67 Nor is this all for by thus transferring the names of the Gods to fuch lenfeless and inammate beings, as are made subservient to the wants of markind." and are confumed in their fervice, impious and atheift cal notions are railed and encouraged, - For dis not possible that these things should ever be regarded as Gods: for can that be eternal and felf-existent, which is immirate, and subject to the use of man? 'Tis from these things indeed that we arrive at the knowledge of the Gods, that is, of those who made them, who so plentifully furnished us with them, and who established them for our use for ever and ever; 'tis from these things, I fay, that we learn the true nature of the Gods: that they are not different amongst different people, that they are not some of them peculiar to the Greeks, and others to the Barbarians, fome of them Northern, and others Southern Deities; but that as the fun, and the moon, and the heavens, and the earth, and the fea, though common to all mankind, have different names given them by different people; so may the fame be affirmed likewise of that one supreme Reason, who framed this world, and of that one Providence which governs and watches over the whole, and of those subordinate ministring Powers that are let over the Universe, that they are the very fame every where, though the honours which are paid them, as well as the appellations which are given them, are different in different places according to the laws of each country - as are likewife those symbols, under which the Mystics endeavour to lead their votaries to the knowledge of divine truths: and though some of these are more clear and

without hazard; for whilst some persons, by wholly thisking their meaning and application, have thereby plinged themselves into Superfiction, others, that they might avoid so such a quagnitie, have unawares deflice their selves upon the rock of Albeits.

68. In all matters of this nature therefore the other ity to take reason, as improved by philosophy, so r guide and conductives, that to we may be taught to think piously of such things as may be told if the of his audience, "when he reached forth his differences "to their with his right hand, they took them with "their left"; fo we by taking in a wrong fente what the laws have wifely ordained concerning the Sacrifices and Festivals of the Gods, by that means full into the eroffest errors --- Now that whatever concerns the religion of Egypt is intended to be thus tried and exmined by right reason, may be gathered from many of the rices themselves. Thus upon the minereenth dis of the first tionth, whom the feast of Hermel, they eat boney and figgs, faying to each other at the fame time bow faces a thing is truth ! to ugain; that Amulet, which The is faid to have worn about her during the time of her gestation, is interpreted to mean, speaking the truth Nor must we look upon Harpotrates as an infant and imperfect Deity, or as the young and tender shoots of the growing pulle; but rather ought we to regar him as the governour and rectifyer of those weat incomplete and confused notions, which we are wont to form concerning the divine mane; for which really AG .

tie we fee him described with his finger points outions filence with which we ought to behave in the metters. So when they offer him the first fruits of the out, the tongue is Partune, the tangue is God Andh it is, that of all the Egyptian plants the Peach Tree is looked upon in particular as facred to Harpocrates; he cause of that resemblance which is observed between tongue And indeed of all things which a man enjo nothing by which he approaches nearer the Divinity than by right reason, ofpecially when employed in religious matters, nor any thing which is of great moment to his happinels, wherefore it is, that ever upon the foot that he takes care "to have pion "thoughts in his heart, and fearnly and desent wor "in his mouth"— How ridiculous therefore is the general practife of the world, who, notwithstanding that follows procession which precedes all their processions od festivale, commanding them to abstain from unfitting and indecent expressions, go on nevertheless as well to freak as think the most absurd and shocking os of the Gods themfelves strains as mining and

bave, and in what light are we to confider these fad and shown Secretion from whence all joy and mitth are totally banished, if on the one hand we must not omit the observance of any of those religious rites, which are prescribed us by the public laws; and, on the other,

are forbid to entertain any unbecoming opinions of the divine nature, and to confound our purer fentiments of on this subject with absurd and vain surmises? for feise not to Boyer only that these tetrical rites are confined. but there are many of them chablished likewife among to other nations, even amongst the Greeks themselves, and all of them probably of the fame original, as they are all ? observed about the same season of the year - Of this s name is the Thefmophoria of the Athenians (during) which folemnity the women are obliged to fast fitting! upon the bare ground all the while) and the Boothie of the Bestians (so denominated from that afflictions) which they imagined Geres to have laboured under for it the lofs of her daughter) when the fhrines of the Goddess are carried up and down in procession. Now the common time of the folemnization of all these feasts falls within that month, wherin the Pleiades appear, and the husbandmen begin to fow their corn, and confequently answers to the Egyptian Ather, the Atherian Pyanephon, and the Beotian Damatrius. [In like manner we are informed by Theopompus, that those nations which live westward, towards the Atlantic Ocean, call the winter Saturn, the fummer Venus, and the spring Proferpine; afferting moreover, that all things were begotten of Saturn and Venus. The Phrygians likewife 12 imagin their God, the Sun, to lye fleeping all the winter, and to awake only in the fummer, and therefore in the former of these seasons their festivals are all of them of fuch a nature as may feem to promote reft, as in the latter of them they are of a more bacchanallan kind defigned as it were to rowze the fleeping God: it was Police the

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the notion of the Paphlagonians also, that the God was bound and kept in hold all the Winter, but that he was fer at liberty and came abroad again in the Summer!

fetiat liberty and came abroad again in the Summer) to lyou Does not therefore the Scafen of the year it fell, when their mournful rites are exhibited, give force room to fulpect, that the first occasion of their institution tich was owing to the Praits of the earth, which are all at this time hidden and buried as it were under ground? (not indeed that the ancients looked upon their Frants mielves as Gods, but rather as great and indeed ne cellary gifts bestowed upon mankind by those Beings, to diftinguish the human from the brutal and favage life.) For at what time they faw, not only the trees and plants totally stripped of their fpontaneous fruits but even the product of what themselves had fown none simost all confirmed, to express their concern, they acted many things which refembled people, who were burying and mourning for the dead, they carefully and anxiously raked the earth together with their hands, and covered their new-fown feed with it, committing it in this manner once more to the earth, full of doubts and uncertainties of its ever fpringing up again and arriving at perfection-Now, as we are wont to fay of a person who has bought the works of Plate, that he has bought Plato; and of one who professes to act the plays of Menander, that he acts Menander just so the Ancients, out of that great reverence and regard, which they payed to all the works of the Gods, and to those blossings which they had bestowed upon mankind, did not foruple to attribute to the gifts them. felves the very names of their Donors-whilf their Poste-· eff3

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the second to their years respections design to the second to their years respections design to the second to the he mansformed into a Ritch; and because light of thining Mecate' — whoceas the Beyest of them, by adoring the a the state of the second Contention of the secretary of the secre

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wife and fields Princes who formerly coverned this Of the faced Animals of the Egyptians, tand of the Egyptians, and the standard received by the greatnest med by the greatnest med by the greatnest med by the greatnest med by the ware quided

72. On this account therefore it may not perhaps be deemed unfuitable to the original delign of this difference, to recount what has been offered with the best show of probability upon this subject. For that the Gods, thro' a dread of Typha, metamorphofed themselves into the animals, concealing themselves as it were from his purfuit in the bodies of Ibis's, Dogs and Hawks, is more prodigious than the most extravagant siction of fable it felf-nor indeed is it more credible, that through those creatures only which the Egyptians worthin the fouls of those men, which still survive their bodies shall return into life again - Others therefore have been swilling to have recourse to political reasons on this occasion, and of these, some affert that Ofiris having divided his great army into many leffer bands or divifions, fuch as the Greeks call Lochi and Taxeis affidned to each of them a several standard, distinguished by the figure of fome animal, and that this animal came afterwards to be looked upon as facred, and to be w supped by that hand to whom it was first given; whilst others meintain, that some of the later Kings, in order to finite a terror into their enemies, fet themselve in the day of battle with the heads and other spoil thefe creatures adorned with gold and filver on this gave occasion to the great honour which is terwards paid them. There are others again, who isfor the whole to the craffy invention of one of those

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wife and fubtle Princes who formerly governed this hand of for perceiving lay they, that the Egyptims were entally of a light disposition, apt to change and fond of every novelty, and that the greatness of their numbers rendered them invincible, whilst they were guided by sober counsels, and acted in mutual concert—he hereupon devised this fort of Superstition, whilst they were yet dispersed up and down in their several habitutions, as a certain means of propagating eternal difcoed and quarrels amongst them. For as amongst the different species of animals, which he enjoined them to reserence and worthip, there were fome that were hathrally at enmity with one another, and some of them again that were food to one part of the nation, as others were to other parts of it-he eafily forefaw, that as each party would stand up in defense of its own a favourite animals, and refent whatever injuries might be offered to them, this must necessarily, and even without their perceiving it, draw them into mutual enmities and hostilities with one another. For even at this day, none of the inhabitants of Egypt, but the Lyexpolites only, eat theep, and that because the wolf does, whom they revere as a God. And within our own memory, the Osyronchites, because the people of Kinopolis prefumed to eat of their favourite fift, the Pi in revenge feized upon all the dogs, or facred minules that came in their way, offering them in factifice, and eating their field in like manner at they did that of their other victims; this drew on a civil was between the two cities, wherein both fides, after each other a great deal of mischief, were ne last feedels punished by the Romans, an stody out of

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73. Now as to that notion, which we find afferted by many Authors, " that the foul of Typho himfelf w " fplit, or divided as it were, amongst these animals this flory, 'tis not difficult to perceive, was formed on purpole to infinuate, that the irrational and brutal nature proceeds from and falls under the dominion of the evil Principle; and confequently, that all the regard and reverence which is paid thele creatures, is with a delign to pacify and mollify him. For agreeably to this fentiment, whenever any great and excellive drought happens attended with peltilential difeales, or any other strange and extraordinary calamity, 'tis customary for the priests to select some of these facred animals, and conducting them with all imaginable filence and fecrecy into some dark place, there first to terrify them with threats, and afterwards, if the disorder still continues, to devote them to death it lelf - whether they look upon this procedure as a kind of punishment inflicted up on the evil Being, or regard it rather, as the higher expiatory facrifice they can offer, in order to avert the greatest of afflictions. For upon these same principles, as we are informed by Manetho, were they formerly wont in the city of Iditbye to burn even Men alive, giving them the name of Typhos, and winnowing their affies through a fieve, to featter and disperse them in the -Now as to thele human facrifices, they, tis true, were performed in public and at one flated leaton of the year, in the Dog-days; whereas the devoting thele facred animals to death in the flore-mentioned manner, as it was always performed in fecret, and at no fixed time of the year, but as occasion required, was wholly unknown to the generality of the people ckcepting

epting only at what time they celebrate the funeral of lome particular Specieles of them; for on that occafion, openly and in fight of all who are present, they exhibit some of the other kinds, and throw them into the grave to be buried alive with the animals whose obseluies they are performing, imagining that by this means they shall vex Typho, and cut off the pleasure, which they suppose he enjoys from the lad event before them, For though the greatest part of these creatures are alfigned by them to Typho; yet do they look upon the s in particular, with some few others, as sacred to Oficis-Now, if this account be true, it will not be very difficult to diffinguish the animals at whose funcral the above-mentioned rite is practiled, it must be at the burial of those, that are confessedly honoured and worthipped by the whole nation in general; fuch as are the Ibis, the Hawk, the Cynocephalus, and the Apris himfelf; by which name likewife the Mendefian Goat

The last cause assigned for the reverence, which is paid these creatures, is either their utility in general, or some mystical resemblance, which they are thought to hear to the superiour nature; some of them for one of these reasons, and others for both of them. Thus for instance, the On, the Sheep and the Library tis grident, are worshipped on account of their serviceable-ness to manking in like manner as the people of Lemma have a particular veneration for the Lark because it finds out the eggs of the Caterpillar and breaks them; and the Thessians for the Stork, because upon its first appearance in their country it destroyed all that multitude of screens with which it was then insected.

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making it a law moreover, that whoever killed one of of these birds should suffer bandhinent - The Appe the Weafel, and the Beetle are, on the other hand, worthipped by them on account of facts refemblances, objecte as they are, which they imagin they perceive in their creatures to the operations of the divine power, like those of the Sun seen in drops of rain. For think, and are ready to affert, that the Weafel engenders at the car, and brings forth her young at the mouth, and confequently look upon this animal as a part fymbol or refemblance of the divine Reason. So again the Beerle, as this species is supposed to be all males, and to propagate their kind by casting their sperm into round balls of earth, which they roll backward with their hinder feet, whilst they themselves are looking forward, is regarded as a proper fining of the Sun, who whilst he moves from west to east, feems to turn about the heavens in a contrary direction. in like manner the Affir, standing in no fear of old-age, and moving with great facility and glibness, though it does not feem to enjoy the proper organs for motion, is looked upon as a proper fymbol of the Start. Incl.

75. Nor indeed has the Crossile it felf those great concern paid it, without fome probable flow of reason for to doing. For as this animal alone has no tongue, it has on that account been effected as the image as the west of the Delty himself. For the divine reason funds not in need of speech, but

Mirching through still and filent paths it in to The world administers with Justice. See and the obligated likewise, as another peculiar preparty in

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this saimal that though, whilft it is in the water, its eve governd by a thin pellucid membrane which con down from its forehead, yet is it able to fee, when i likewife it bears fome refemblance to the first God. It is further remarked, that in whatever part of the country the She-Crocodile lays her eggs, to far will be the extent of the rife of the Nile for that featon. For not being able to lay them in the water it felf, and being afraid to remove them to too great a distance from it, they are indued with so accurate a knowledge of what will come to pais, as both to enjoy the approsching fream, while they are laying their eggs, and during their hatching them, and at the same time to preferve them dry and untouched by the water - more over, the eggs they lay are fixty in number, as are allo she days in which they are batching them, and the years of the lives of those who live longest of them a number this of prime use and account to such w employ themselves in astronomical matters—The Dog likewife is one of those animals that are worthipped by the Egyptians for both the above-mentioned reasons, but of this creature enough has been already faidto the Ibis, it not only defroys great numbers of emous infects, but moreover first taught mankind senemous infects, but moreover act though manual she medicinal use of the Clyster, this being the very et which it takes to cleans and purge to el Trac is also who are most punctual in the performance of their facred rites, fetch the water they make of in their purifications, from fome place where Bis has been feen to drink; it being observe Bird that it never goes near any unwhollome and cor-

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regard water — for again, the space decrease similarly when period affinite as it will be together with the beakt make an equilateral triangle; and laftly, the feathers of this land are so mixed and blended together the blank with the white, as to form a representation of the mouse's gibbolity.

[26. Not ought it to be wondered at, that the Reyard atts should rest, satisfied with such slight and obscure the contents and obscure.

relemblances, when even the Greeks themselves have a Statues, as well as in their Paintings of the Gods over thus, for inflance, was there a fatur of Jupiter, to be feen in Crete, without ears; intimuting hereby, that he who was the common and supreme Lord and Governs our of the Universe ought not to lend un car to any one in in particular: in like manner Philips placed a Drugon by that of Minerve, and a Torroift by that of Vent it Eli: intimating by thefe fymbols, that Virgins stand in need of the most vigilant watch over them, and that filence and flaying at home were most becoming marto represent that chird region of the world which the vens and the air; and from hence it is, that both a supplifying and the Tritons have taken their appellations, or The Pythagorean indeed go farther then this and how nour eyes Numbers and Geometrical diagrams with the names and titles of the Gods. Thus they call the options lateral. Triangle, head your histories and Triangle, head your histories and Triangulation because it may be equally divided by three perpendicular than drawn from each of the angles. So the Unit they it tern Apolle, as to the number Two they have affine

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They inflice. For an doing an injury is an extreme on the case fide, and inflering one is an extreme on the case, justice property takes place in the middle lie tweens them. In like manner the number their fetraltys or forced Quaternian, being composed of the four first out numbers added to the four first even ones, as is commonly reported, is looked upon by them as the most solemn oath they can take, and called Kajimus [or the world] — If therefore the most approved Philosophers did not think meet to overtook and contemp such expressive symbols of the Divinity, which they might observe even in those things which had neither soul nor life, much rather would they. I think, pay a regard to such resemblances of the divine nature, as are to be found in beings endued with sense and soul, and susceptible of passions and moral affections.

to approve, not who reverence these creatures for their own sikes, but who looking upon them as the most lively and natural mirrors wherin to behold the divine perfections, and who, efterning them as his instruments and workmanship, are from them led to pay their worthip and advertion to that God, who orders and directs all things—touched with feel and sensition is maturally more excellent than that which does not enjoy these perfections, even than all the gold and precious stones in the universe though collected into one matir. For its not in the beauty of a colour, in the degines of a shape, or in the next sets of a political further than the

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Districts refules, to fertirom it, that shole things which mover had any life, want are indeed capable of it, and it a much lower degree of estimation, than shole that once enjoyed existence though they may have since loss it. Rot whatever Beings are endued with life, while the faculty of seeing, that have a principle of voluntary motion in them, and that are able to distinguish what belongs to, and is proper for them, and what not (as counting to Heraclitus's expression) all these are to be regarded as the effluxes as it were, or as so many portions taken off from that supreme providential Wisdoms that governs the universe—so that at least the Deity is not worse represented in these animals, than it is in those carrious images of metal and stone, which are made by the art of man. They are both of them, 'us true, equally liable to corruption and decays, but then the latter are by nature entirely incapable of all sense or perception—these then are, in my opinion, the best reasons they offer for the worship which they pay their facred animals.

Of the facred Vestments of Isis and Ofiris.

of these Deities are adorned, those of the are dyed with a great variety of colours, her power being wholly conversant about Matter, which becomes all things and admins all things, light and darkness, day and aight, fire and water, life and death, beginning and and a whereast loss of Office are of one uniform shining colour, without the least shade or variety in them. For as he is a first Principle, prior to all other Beings, and purely intelligents in must ever remain unmixed, and undefied y fact this

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resignytherefore his vertuents hi taken off his features, are ever afterwards layed by efully preferred untouched: who en those con the immediate object of our use, and ever b is continually furnishing as with inflances of that mutability to which it is obnoxious; the felf fame accidents oftentimes appearing and disappearing to usa on the contrary, the perception of that which is feetly intelligent, upmixed and holy, like flathi lightning firite upon the foul, just fuffering it felf to be office feen and then passing away - wherefore both; Plate and Arifette call this part of philosophy, the Borie or visionary; intimating, that those persons, who the due use of their reason are able to get beyond the boundaries of fenfe, where fancy governs and where all things are full of mixture and variety, may after wards expect to mount aleft to that first-simple and immaterial Being, whom truly to know, and to be able to approach with purity, is, according to them, the highest pitch of perfection which philosophy can arrive the secret beginning of the and thing

which the priests of the prefent age seem to have in somuch abhorrence, and of which they never speak but with the utmost caution and reserve, that Ohris rules over the Dead, and is in reality none other than the Hades of Plate of the Greeks—'tis the not rightly apprehending in what manner this is true, which has given occasion to all the disturbance, which has been raised upon this paint; filling the minds of the sulgar with doubts and suspicious, unable as they are to conceive, how the most

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Ofer thould have his dwell superation and death. As therefore the fouls of many one not able to participate of the fouls of many and the communication with such Beings as are liable to communication with such Beings as are liable to communication with such Beings as are liable to compation and death. As therefore the souls of many one not able to participate of the divine nature, whilst they are thus excompassed about with bodies and passions, any further than by those obscure glimmerings. which they may be able to attain unto, as it were in confused dream, through means of philosophy and of when they are freed from their impediments, and composinto thoir purer and unless regions, which are mather differnible by our prefent fences not liable to pridents of any kind, 'tis then that this God becomes leader and their king; upon him they wheread, till beholding without fatiety, and fill ards toging after that beauty, which 'tis not possible to express or think, that beauty, which accounts and mythology, He has so great an affection which the is in perpetual purfuit of, and from we appropriate all that variety of good things with we do universe is replanified, were propagated—fuch to the account of these things which we find ble to the divine nature we god to or bengiteb at

Of the Incente of the Egyptiens. marries

So. Nothing now remains but that, according to may promite. I proceed to add functions to ever usually in their facings; previously observing bosomer; desired people always payed a more aspecial, report to what

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ever might relate to their health! doublet even al religious rice, their purifications, and the rules wh they are obliged to go by in their ordinary method living, are not more adapted to promote devotion, t they are to preferve the confliction found and heald. For they always looked upon it as a very unless thing, to approach to worthip that Being, who is blemiff, either with fouls or even with bodies fick and differnpered—as therefore the sir, which we find to necessary to all our uses, and in which we live, this not always the fame disposition and temperament, but by becoming in the night more foggy and denie, comprefiles and weighs down the body, and reduces the bul it felf, by that means rendered cloudy as it were and heavy, into a languid and melancholly flate offer Refin for incenfe, intending by the labelety of vapour to rarify and refine the air, and thereby to re the drooping forms now depressed and funk as it were the body; for this fort of feent is observed to b great force, and very penetrating --- So again at No great quantity of gross exhalations drawn up from the cards, they burn Myrrb for incense; the heat of which the force of the Sun has filled the sire is deligned to delitroy and diffigure that thick and more dy vapour, which is collected in the circum-ambient element: for even Physicians preferibe it, as of excel-tent was to partitional diseases, the making large free in larger to thing unit rarify the alc; (but this many o done till more effectually, if their fires are made of their of the drong found woods, such as are the Cy-

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the Atherina Physician is field to have gained much social duting the director the great physic in that city, by segmenting free to be kindled as near as might be to his patients; for not a few of them were relieved by the means—It is moreover as observation of Middles, "that these fragrant exhalations, which write from continents, from flowers, and from mealthws, "are not more conductive to our pleasure, than they are "finonthalfs of the particles of which they confift, and countries of the particles of which they confift, and relative is of a cold and clanary constitution." Farthermore, if it be true, that the Egyptians in their language give the name of Bal to Myrrb, and the affination of melanchelly, this yields us a farther evidence, attached real occasion of their burning it, is for the realization that has been just now affigued.

Borning, this they call Keple, and is a mixture composed of the fixteen following ingredients, of Hones, Wines Raisins, Cyperus, Refin, Myrrb, Aspattelius, Sefelia, Robenanthus, Bitumen, Seffron, Dock, the greater and leffer Juniper, Cardanous, and the Aramatic Real and indeed, that these several things are thrown togsther confusedly, and at random, but each in its documentation, such as is prescribed in their fiered books, which are accordingly read to those whose business it is to mix and compound them together. Now though sixteen, the number of the ingredients of which this composition is made, be the square of a square, and the only

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umber, which, having all lite fides equal the or ther, makes its perimeter equal to its data, by hall I not wenture to fay, that this is of the leaft ad-curage to it, its efficacy being chiafly owing to the sometic ingredients of which it confide. For, by anitan agreeable vapour, a grateful and pleasant extension ion they change the crafts of the air, and thereb seing the body it felf into a right order and due tempo cament, gently inviting it to fleep, and at the fame time (without the ill effects of drunkenness) doolening and untying as it were those knots or obstructions, which variety of cares, and intenseness of application may in the doy-time have contracted—nor is this all; for it purifies likewife the imaginative part of the foul, and that which is the feat of dreams, cleanfing it as it were mispour, and rendering it fall more clear and pure with no less efficacy than those tunes upon the lyre, which the Pythogoreans are wont to have played to them before they go to fleep, in order to footh and charm the diftem pered and irrational part of the mind. For frong fcents, though frequently made use of to rouse the languid and fainting spirits, yet are they sometimes experienced likewife to blunt and deaden the senses; their more volatile parts, by reason of their extreme finences, continually flying off, and finding an easy passage through all parts of the body—just as found Phylicians account for the production of fleep, by the fumes of our digested food gently diffusing themselves over all the intestines; fostly striking upon them, and exciting a pleasing vibration in them. This Kapbi is moregyer made use of by them as a medicinal potion. stimposition is unide, be the laurer of a founce, and the vino

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the Anterior Profess, in Sec. to the gillier much to district of the great plague in that city, thy accurate ding free to be bindied as near its adjace be to his parameter of them are excellent by the means—let is more ever an observation of 35%. Anterior bindied, we have these fragrant exhabitions, which write from districts, from flowers, and from mealthes, for an above, and from mealthes, for an actual cive to our pleasure, than they are for an exhabition of the extreme of the particles of which they comitife. gently moving and relaxing the brain, which in its Parthermore, if it be true, that the Egyptians in their language give the name of Bal to Myrrb, and the meaning of this word be, as 'tis interpreted, the diffpation of melanchelly, this yields us a farther evidence, that the real occasion of their burning it, is for the reason that has been just now assigned." The Chast

81. Now as to the incense which they offer in the Doening, this they call Kephi, and is a mixture composed of the fixteen following ingredients, of Honey. Wine, Raisins, Cyperus, Resin, Myrrb, Aspalathus, Sest. lis, Schomanthus, Bitumen, Saffron, Dock, the greater and loffer Juniper, Cardanoms, and the Armanic Reed: not indeed, that these several things are thrown togsconfusedly, and at random, but each in its doe proportion, fach as is preferited in their facred books, which are accordingly read to those whose business it is to mix and compound them together. Now though fixteen, the number of the ingredients of which this composition is made, be the square of a square, and the

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saly number, which, having all its fides equal the one to another, makes its perimeter equal to its Aria, wet stall I not venture to fay, that this is of the leaft advantage to it, its efficacy being chiefly owing to the arematic ingredients of which it confifts. For, by emitting an agreeable vapour, a grateful and pleasant exhibition their characters are also as a second of the configuration of the confi ion they change the crafts of the air, and thereb bring the body it felf into a right-order and due tempe sament, gently inviting it to fleep, and at the fame time (without the ill effects of drunkenness) loosening and untying as it were those knots or obstructions, which variety of cares, and intenfenels of application may in the doy-time have contracted -- nor is this all ; for it sifies likewife the imaginative part of the foul, and that which is the feat of dreams, cleaning it as it w mirrour, and rendering it still more clear and pure, with no less efficacy than those tunes upon the lyre, which the Pythagoreans are wont to have played to them before they go to fleep, in order to foother charm the differn pered and irrational part of the mind. For Grong Cents, though frequently made use of to route the languid and fainting spirits, yet are they sometimes experienced likewife to blunt and deaden the senses; their more volatile parts, by reason of their extreme finencis, continually flying off, and finding an easy passage through all parts of the body—just as some Physicians account for the production of fleep, by d fumes of our digested food gently diffusing themselves over all the intestines; softly striking upon them, and exciting a pleasing vibration in them. This Kapbi is moregyer made use of by them as a medicinal potion; stimposition is unde, be the fourm of a fourre, and the vino

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BY LUENTHAM, PRINTER TO THE UNIVERSITY,
M.DOC. XLIV.

